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THE CHURCHMAN

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POETRY.

From the (Dublin) Christian Examiner.

A TRANQUIL MOMENT.

While yet the evening bell with dulcet tongue
In solemn peals upon the breeze is flung,
Which sound like holy guardians of the air
That breathes around the house of praise and prayer;
Affrighting by their overwhelming strain
Far from the hallowed dome each sound profane:—
While yet they vibrate softly on my ear,
Ere yet another worshipper appear,
I sit me down in my accustom'd pew,
And bid the earth and earth-born cares adieu.
If in a world of turbulence like this
There be one moment snatched from upper bliss,
Whose peace divine bespeaks it to belong,
Not to the restless, care-encircled throng
Of days and nights to earthly pilgrims given,
But to be served from the days of heaven,—
A moment parted from the hours that run
From the bright fountain of th' Eternal Sun—
A drop of water from the upper sea,
From the waters of eternity!—
It is this moment, spent alone with God,
In his own house, ere it by man is trod—
The evening bell soft pealing through the pile,
While thro' its windows evening sunbeams smile.
Oh, from these sunlit "loopholes of retreat,"
To the lone muser's eye the view how sweet!
Sweet to that eye whose chasten'd glances roam
On no vain mission from the sacred dome.
Yea, every outward glance is richly fraught
With the calm elements of holy thought.
Pensive it lights upon the heaving tomb,
Whose glossy hill day's parting beams illume;
And reads death's story in the rising mould,
While *life* seems in its light and verdure told.
Awhile to commune with the dead it stoops,
Then through another casement meets the groups
Of living ones who pour the joyous tide
From the gay hamlet through the portals wide,
Which from intrusion guard the holy ground,
Where sleep their sires the sleep of death profound.
It beams approval as its flight is stayed
On motley crowd in Sunday garb arrayed,
Of tottering age, gay youth, and manhood strong,
Who churchward press, the grave-lined path along,
Cheery, yet tranquil as the evening ray
That loves to linger on their dresses gay.
Now o'er the tombs it sees their shadows thrown—
Many, mayhap, are shadowing their own!
Wide ope the portals of the holy dome—
His sons and daughters tread their father's home!
The muser joys that his retirement's shroud
Is rent by presence of th' adoring crowd.
The bell is mute—the opening hymn begun—
With whose last dying strains the evening sun
At parting smiles upon the man in white,
Whose vestment folds, illumined by his light,
Attract the eyes of the admiring crowd,
As from the sacred tome he reads aloud,
Some Scripture apt his hearer's mind to raise
To the glad work of thanks, and prayer, and praise!

From the Hieraspistes of Gauden.

CHRISTIAN LIBERTY IN USE OF GIFTS.

The greatest abilities of private Christians, being orderly and humbly exercised, are no way inconsistent with the function of the ministry; they may be easily and wisely reconciled, however some men (whose interest lyes in our discords and divisions) would fain set them at variance; that ministers should be jealous of their ablest hearers; and these emulous of their faithfullest ministers. No hearers are more welcome to able ministers, than such as are, in some kind, fit to teach, reproove, admonish, and comfort others. Nor are any men more humbly willing to be taught and guided in the things of God, by their true ministers, than those who know how to use the gifts of knowledge, they attain, without despising the chiefest means by which they and others do attain it; which is, by the publike ministry of the Church. This enables them to benefit others in charity; but not to bost of their gifts in a factious vanity; or to give any grief or disorder to the ministers of the Church; who, besides their labors in the pulpit, have so furnished the Church with their writings from the press, that such Christians as can content themselves with safe and easy humility, rather than laborious and dangerous pride, may, upon all occasions, (I think,) full as well, and for the most part far better, make use, in their families, of those excellent English treatises, sermons, and commentaries, which are judiciously set forth in all kinds of divinity, than in any way pride and please themselves in that small stock of their own gifts, either extempore or premeditated; which serious reading of those learned and holy ministers' works would do every way as well, and far better than this, which weak men call prophesying, that is, reciting (it may be by rote) some raw and jejune notions and disorderly meditations of their own; which must needs come far short of reading distinctly, and considering seriously, those excellent discourses which learned and wise men have plentifully furnished them with; both with less pains and more profit to themselves and others; I am sure with less hazard of error, froth, and vanity, than what is incident to those self-ostentations of gifts, which have more of the tongue than heart or head; and ofttimes resemble more the player than the preacher.

So that the late published patron of the people's privilege and duty as to the matter of prophesying, needed not to have added to his book the odious title of "The Pulpit's and Preacher's Encroachment;" for, if that author will undertake to regulate the tryall and exercise of those gifts of lay people, which he finds or fancies in them, within such bounds of reall and approved abilities, of humble, usefull, and seasonable exercising of them, without any interfering with, or diminution of the function and authority of the true and ordained ministry, which is the aym he seems to propound, I will undertake that no able and good minister shall forbid the banes which he hath so publikely asked; finding, indeed, no cause, why these two may not be lawfully joyned together, in a Christian and comfortable union, the publike gifts of ministers, in a publike way of divine authority; and private gifts of the faithfull, in a way of private Christian charity. Nor ever did the godly fathers and ministers of the Church encroach upon, put away, or give any bill of divorce to the humble and usefully gifted Christian's liberty; only, finding by experience, that (like Dinah) it is prone to gad abroad, run out through wantonness, pride, or weakness, to much disorder, vanity, and confusion, (besides foolish and corrupt opinions,) and of late a petulancy, contempt, and emulating of the public ordinance of the ministry, the wisdom of the Church, in all ages, (for aught I can see,) did think fit to keep it within those safe and private bounds of families, or at most within such friendly meetings, as are short of publike solemn Church assemblys. Nor was the modesty of any humble Christian ever grieved that his abilities should be so wisely restrained; while yet, it had all private freedom and due encouragements; and in publike far better and more orderly supplies from God's rich treasury, than from its own purse and penury.

As for the publike use of that liberty and gifts of prophesying, which that gentleman so much crys up and magnifies, I do not think him so much a *puny* in discretion, but that he must needs see it will be incumbered with many and hardly evitable inconveniences, so that it will be easy for a wise man to see the *quare impedit*. For first, most good Christians are commonly well satisfied with those solemn publike exercises and duties upon the Lord's day, as praying oft, reading oft, expounding the Scriptures, catechising many times, and twice preaching alwaies; besides the celebrating of one, or both sacraments; all which are the blessings which the bounty of God hath plentifully provided for Christian people, and powreth on them every Lord's day by the labors of their faithfull and able ministers, whom Christ and the order of the Church have undoubtedly set over them in the way of divine authority; and to whom all serious Christians attend, as of duty and conscience, affording means sufficient, by God's blessing on their devout attentions, judicious understandings, retentive memorys, fervent affections, and suitable conversations, to save their souls; for whom it were infinitely better to have every where such a minister duly settled, and competently maintained, by those revenews which are in all law, both divine and humane, due, as given for this service of God and the Church, than for Christians to be fobbed off, with new projects of prophets, gifted brethren, and modern itinerant, inconstant, and mendicant preachers, which will amount to nothing but mischief, however they may make a show for a while, as if there needed no constant resident ministers, or other settled and ordained ministry; that so a way may be made to ignorance, superstition, atheism, and profaness, first, and in time, that sacred revenew which is given to God, for the maintenance of his publike service and ministry, may be turned to some secular uses, and come into private purses. It is most evident, that what prophesying exercise is by any gifted brethren added (in publike) on the Lord's day to this sufficiency of the ministry, will (for the most part) come very short of that weight, worth, and authority, which usually is in the minister's learned pains; so that, it will seem but as a churl upon the gentleman, as tedious and nauseating as small beer and water, after men have drank well of the best wine; or as the scraps of coarse and plain country fare, after men have been filled with a feast of marrow and fat things.

Besides, this exercise of prophesying, which that gentleman so pleads for, will hardly find any convenient time, or temper in Christians' minds, on the Lord's day, either among or after the publike duties of the ministry; it must needs seem as unseasonable, flat and tedious, as all superfluities and excesses in matter of religion easily do, when they border never so little upon the nimiety or too much. It is great wisdom to keep people short from a surfeit of holy things, and to leave them with appetites, and give vacancy for digestion, rather than to cram and cloy them with matters either of superfluity or curiosity; when, indeed, men do scarce with chearfulness and intention bear the holy duties of clear divine use, and most absolute necessity; in all which, common people, by this superaddition of a prophesying exercise on the Lord's day, will be but hindered from that profitable meditation and carefull remembrance, of what they have already plentifully heard from the minister, whose lips ought to preserve knowledge, and on which the people ought to wait, as those that must give account of their souls.

It will then be neither convenient nor usefull (as it is not necessary) to bring up prophesying thus in the rear of preaching, as to the common people's capacities or occasions; yea, rather it will be to the injury and hindrance, both of minister and godly people, on the Lord's day, unless you be sure to provide the people seldom any minister, and none constantly resident; or else such weak and short-winded preachers, that they may be sure to give time and room enough to these eager prophets, and to be only as foyls to set off their fresh and more glistring gifts; or, as an antepast of coarser meats, to whet on the appetite for that more delicate fare, which these prophets will pretend to bring forth. We see already many of them stickle for the pulpits, and are smart rivals against the ablest ministers, whom either small maintenance, or some factious and ingratefull people have almost quite dispirited; upon whom the cryers up and admirers of these new prophetick gifts look but as the forlorn hope which is to make way all this while for the main body of those gifted prophets, many of whom have so great an activity and confidence joyned with their weakness, that they had need to be very well disciplined, and kept carefully in their due ranks and posts, or else they will soon rout all order and honor of religion in this or any Church; notwithstanding all the good hopes, all the soft bespeakings of esteem, and gentle insinuations for their acceptance made by that charitable writer, who hath so largely pleaded for them at the common people's bar, and who merited, indeed, to have bestowed his pains so publikely upon a subject that had a better title in the Scripture, and the Church, than this of people's prophesying seems to have.

Besides this, (which I have alleged for inconvenient, superfluous, and so far hurtfull, as it is inconsistent with the ministers and people's duty on the Lord's day,) that gentleman cannot but consider how many childish triflings in discourses, how many triviall skirmishes in disputes, how many captious bickerings in words, how many uncomly thwartings are prone to arise (as in country cudgell-playing) among the vulgar, be they never so godly. If you put them one pin above their pitch, they either crack or sound like strings overstrained, harshly and out of tune. Although they may have good gifts, yet, as Arelius, a painter in Julius Cæsar's time, who had good skill, in this corrupted his art, that when he was painting any goddess, he always made them like some of his mistresses: so these are prone to adorn by their gifts some error or odd opinion, and set it forth as a divine truth and rare doctrine. Nor can you avoid (besides erroneous and fond opinions) envyings, evill surmisings, jealousies, unsatisfiedness, and factious bandings among the people, whose minds will soon be divided; some liking, others disliking; some admiring, others despising; some attending, others absenting from this unwonted uncouth exercise of prophesying, which thus confused and abased will soon appear to judicious and sober Christians, a tedious and useless business, (like fidlers always tuning, and never playing any good lesson,) and no way fit for a Sabbath-daye's sanctification, when once the country gaping, or the gloss and novelty of it is faded.

So then, if the guardian of the people's liberty, and privilege in prophesying, can find any other time on the week-dayes, wherein to set up this exercise of lay-men's prophesying, (that so people may not at all times come short of that, which he calls their duty,) he must be sure to provide prophets of some competent gifts, besides their discretion, else he will have much adoe to perswade people that it is their duty to neglect their weekly occasions, and to lose both their time and labor in attending rusticall impertinencies, and ignorant triflings in religion, which (of all things) should by wise men be avoyded among the vulgar, whose affections like the poor woman's wort, is oft very hot in the point of zeal, when it is very small in point of judgment, and is prone to run out from familiarity to contempt, from contempt to downright prophaness and atheism in matters of religion, when made cheap and vulgar. If he can indeed furnish out men, or women, (for they prophesied too, 1. Cor. 11, 15,) of such prophetick gifts as are worthy to be esteemed and encouraged by sober and judicious Christians, I shall promise him that I more willingly and more constantly will be their auditor, (at convenient times and places,) when I hear they do what becomes wise, humble, serious, and modest Christians, than most of these pretenders to be such gifted men, and to have such prophetic spirits, are hearers of the true ministers of this Church, be they never so able, either on the Lord's day, or any week-day lecture; for, the first way, that many make to bring in their Lay-prophets, and gifts, is with their feet, trampling, as it were, upon the best ministers, and their faithfullest pains, while they scorn to step out of doors to hear them, either praying or preaching, which pride and negligence, are not the least of those virtues, which recommend those prophets.

To be plain, the truth is, so much bran, filth, and dross of pride, popularity, schism, malipertness, and contempt of all men, that differ in any way, form or opinion from them, and (of all ministers above all) do hitherto generally appear in the face and manners of many of those (who more affect the name of gifted men and prophets, than ever the Pharisees did the title and name of Rabbi,) that most sober and wise Christians suspect, they will hardly ever make such loaves, as may be fit for shew-bread, to be set up in any public place of God's house and sanctuary; if that gentleman's piety, which seems tempered with much ingenuity, can sift or boult out any good meal, or finer flour, that so they may be decent for God's service, and the Churches use in any publike way, I know no man will hinder him from baking, making, and distributing his bread: but let them take heed, lest the corn being ground in such a new beaten mill, it prove not full of grit and gravell; which hath more offence, than either profit or pleasure in eating of it.

For the private exercise of his prophets gifts (which will now serve the turn) no man ever spake against it, further than it frequently carried itself unseemly, by neglect, separation, boasting against, contempt and opposition of far abler gifts in the public ministry, oft undermining and shaking those truths, that order, and holy way of life, wherein the peace of the Church, and the honor of true religion consisted; and even in this I conceive I have showed to humble Christians a more excellent way, namely, in using the learned helps of other men's labors; which are in every kind well composed; rather than to please themselves merely in the barrenness and rawness of their own inventions, which yet they may add to, if need be, that so they may not seem to say nothing of themselves, or be forced to break for want of vent: If these so cryed up gifted men, be found meet to be made public teachers in the Church, under the name of prophets; why may they not be ordained ministers, in a just and due way? There is like to be want enough of men of any competent parts, in the great decay and discouragement of such as are very learned and most able: If they are not fit for all offices of the ministry, I wonder how they can have confidence enough to be public teachers in any kind; which work requires greater abilities and equal authority to any other holy office; if they have any thing in them of modest and humble Christians, sure they would be more swift to hear, and slow to teach, as St. James adviseth.

As for those histrionick players, and vaporing preachers (who with a theatrical impudence in many places, seek to fill the world, with meer noise and clamor; crying down all the ancient ministry, as antichristian, and the ministers as no way called, sent, or authorized by God or the Church, turning all either into spiritual, or new prophetick gifts, to which they highly pretend) certainly, their vanity can move wise Christians no more than those cheats and wanderers do, who swear, they have found out, and can tell you the true elixar, the philosopher's stone, which will turn baser metals into gold, while yet (poor men) their raggs, sords and beggary, sufficiently confutes their rare skill, proclaiming to all, but fools, their lying and proud beggary, which more needs another's charity, than is any way able to relieve any man's necessities.

From the Chronicle of the Church.

CONGREGATIONAL.

At page 180 of the *Chronicle*, we gave a brief history of the *origin* of the difficulties between the old and new school Congregationalists, and we resume it now, for the purpose of speaking of the *nature* of that controversy. But before we do this, we wish it distinctly understood, that we express no opinion on the merits or demerits of the arguments of either party, except when we say so in plain terms,—because in our opinion, much of that which is disputed, is unknown, and must ever remain so, until we have a new revelation, or man shall be able to comprehend and understand the nature and character both of himself and his God.

The "Concio ad Clerum" of Dr. Taylor, which was the signal for hostilities, was preached September 10, 1828, and soon after published. This sermon was on Ephes. ii. 3, "We are by nature children of wrath, even as others;" from which he inferred "*the entire moral depravity of man by nature.*" This *depravity* he defined first, negatively, by saying, that "it does not consist in any essential attribute or property of the soul,—nor in any thing created in man,—nor in a sinful nature, which men have corrupted by being one with Adam,—nor in any constitutional propensities, or any degree of excitement of such propensities,—nor in any disposition or tendency to sin, which is the cause of all sin;" but second, positively, "it is man's own act, consisting in a free choice of some object rather than God." (Con. Cler. pp 5, 6, 8.) When he says this *depravity* is by nature, he explains himself to mean, "that such is their nature, that men will sin, and only sin in all the appropriate circumstances of their being." (p. 13.)

Other points, as growing out of the one we have already spoken of, were brought into view in the "Concio ad Clerum." One was, that "nature is not the efficient *cause*, but the *occasion* of sin;" (p. 16, n;) and another, that "God *would* have prevented all sin, but in a moral universe *could not* do it," (comp. pp. 28-35, and n.,) and still others to which we cannot now allude.

In the preface to this sermon, Dr. T. remarks, "that he has no reason to believe that the views which it contains, are in any essential respect diverse from those of his brethren;" and also, that "he is not aware of any change in his own views, since he entered the ministry." Many of his brethren, however, thought differently, and understood him in fact to deny "that there is in man a natural hereditary propensity to sin," which, in their opinion, was an indispensable feature of Calvinism; and to assert doctrines which "contained a virtual denial of the Omnipotence of God, and utterly subversive of the doctrine of divine decrees."

The "Concio ad Clerum" was, therefore, reviewed soon after its publication, by the Rev. Dr. Harvey, who "attempted to show that the principles contained in it are inconsistent, both with the Bible and with the writings of the standard orthodox New England divines." This review was reviewed in the *Quarterly Christian Spectator* for June, 1829. That article was written mainly by Professor Goodrich, and contained the substance of the lecture on *Original Sin*, delivered in 1821, of which we spoke in our last article, (p. 180.)

Dr. Harvey, in his review of the *Concio*, took the position, that "there is sin which does not consist in man's own voluntary act,—that nature itself is sinful without the act," and citing among other things the case of "the death of infants, as evidence of the existence of sin before moral agency." (Spec. p. 373.) The reply to the review denied these positions, and asserted "that infants before moral agency, are no more the subjects of moral government than brute animals, —that both stand on precisely the same ground in regard to this subject, and that the death of one, no more than of the other, proves the existence of sin." The reason given for baptizing infants was, that "they *will need* (if they live) the purifying influences of the Holy Spirit,—and that salvation in reference to them, signifies deliverance from the future existence and consequent punishment of sin, and a title to eternal life."

The foregoing account of man obliges those who hold it to assume the original *blankness* of the human mind, and hence some hypothesis was necessary to account for the introduction of sin into the heart. This is explained by the following example. "A child enters the world with a variety of appetites and desires, which are generally acknowledged to be neither sinful or holy. Committed in a state of utter helplessness to the assiduity of parental fondness, it commences existence, the object of unceasing care, watchfulness, and concession, to those around it. Under such circumstances it is, that the natural appetites are first developed; and each month brings them new objects of gratification. The obvious consequence is, that *self-indulgence* becomes the master-principle in the soul of every child, long before it can understand that this self-indulgence will ever interfere with the rights, or entrench on the happiness of others. Thus by repetition is the force of constitutional propensities accumulating a bias towards self-gratification, which becomes incredibly strong before a knowledge of duty, or a sense of right and wrong, can possibly have entered the mind.—That moment—the commencement of moral agency—at length arrives. Does the child now come in a state of perfect *neutrality*, to the question, whether it will obey or disobey the command which cuts it off from some favorite gratification?" (Spec. vol. i. pp. 366, 367.)

It was admitted by the opponents of Dr. T., that this accounted for the commencement of sin in the child; but it was said to be anti-scriptural, because "it made natural depravity depend on the circumstances in which mankind are placed in infancy, and not on the corruption of nature derived from Adam." It was further objected, that upon the principles of the review, "it was not possible that infants before moral action could need redemption, as there was no sin from which *they* were to be redeemed."

This objection, perhaps, is well founded, viewing this example alone, but either the reviewer did not agree with Dr. Taylor, or there is more in their philosophy than meets the eye.—In the "Concio" it is said, that "the infant needs redemption, because he belongs to a race, who by nature, in all the circumstances of their immortal being, without the grace of this redemption, will sin. Place an infant then from his birth under the influence of the most perfect example and instructions,—yea, place him amid heaven's purity and heaven's songs, and who shall say that he will not, without the supernatural grace of God's Spirit, be a depraved sinner, and fall under condemnation?" (pp. 24, 25.)

If, on the principles of the reviewer in the Spectator, the neutrality of the mind is destroyed by self-indulgence, by gratifying the constitutional propensities of the animal nature, it is not easy to see, nor does the Doctor attempt to explain, as far as we know, how it is *certain*, that the soul, neutral as to sin and holiness, would surely sin, when from its creation it had been divested of these constitutional propensities, and had dwelt amid the purity of celestial bliss. But it is our province to state facts, rather than make objections, explain ambiguities, or reconcile apparent contradictions.

Thus far then, the main points of difference about which any discussion was had, was *the entire moral depravity of man by nature*,—the old school making it depend upon a moral taint or corruption of nature derived from Adam, the nature itself being sinful;—while the new school denied the existence of this moral taint and sinfulness of nature, making native depravity consist in the act of the individual, produced by the circumstances in which he was placed; that is, by gratifying his physical desire of self-indulgence. According to the former, the moral character of the mind itself, in fallen man, is such, that without the renewing influences of the Holy Ghost, the soul would sin, could only sin, and that for ever; while upon the hypothesis of the latter, the mind is originally devoid of any moral character, but being in connection with a physical or animal body, whose propensities ever desire self-gratification and indulgence, they will so operate on the soul, that its *first* volition will be in favor of sin, that this becomes the *predominant* volition and governing principle of mind,—giving bent to all subsequent volitions.

Our readers will perceive, that these opinions concerning the depravity of man, are the extremes of which the article of Church on that subject, is the mean. While both of the former have undertaken to determine *precisely* the nature and amount of man's depravity, the latter has wisely avoided all attempts to settle that which Scripture has left undetermined, and rested satisfied with asserting the plain scriptural doctrine, that in consequence of the fall of Adam, man "is very far gone from original righteousness, and of his own nature inclined to evil." And while, therefore, our readers are learning what are the sources of discord and division among the denominations around us, we trust that they will also learn the lesson which that experience ought to teach, to avoid those speculative questions which minister only to strife and debate.

From the (Dublin) Christian Examiner.

ON EXORCISING.

Sir,—The seventy-second canon of the Church of England is in these words: "No minister shall, *without the license of the bishop of the diocese*, under his hand and seal, attempt, upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils; under pain of the imputation of imposture or cosenage, and deposition from the ministry." Can you, or any of your learned correspondents, assist me in discovering any well-authenticated instances of clergymen exorcising since the date at which this canon was enacted, 1603?[*] The only case that I have met with is that of Bishop John Lesley, the father of the celebrated Charles Lesley, author of the "Short Method with the Deists." In an English translation of Sir James Ware's works, published in Dublin, 1705, the following anecdote is mentioned in the "Commentary of the Prelates of Ireland," under the head of John Lesley, who was translated from the Diocese of Orkney in Scotland to that of Raphoe, in 1633, and to the Diocese of Clogher, after the Restoration, in 1661:—

"A notable deliverance then happened in his family of a youth sent to him for help, who was infested with evil spirits (commonly called fairies,) and often carried away in the air over tops of houses, who was recovered and brought home by God's merciful return to the prayers put up for him. The whole story was so full of strange passages, before so many witnesses, some whereof are yet living, that King Charles I. commanded (my father says, the[†]   his son) the bishop to send him the whole account in writing, which he did; but it was lost when papers of greatest concernment and privatest correspondence could not escape. The boy was at length recovered, so as to be no more molested, and bound apprentice to a haberdasher, and, I believe, still alive."

This story is not in the original Latin of Sir James Ware's Commentary *De Præsulibus.*—The English tradition of that part of his works was made, as the preface states, "by order of the Honorable Sir William Domvile, Knight, and the translation carefully revised by himself."—Sir William Domvile's father, therefore, we may presume, is the person who corroborates the anecdote. Sir James Ware died December 1st, 1666, which was five years before the death of this Bishop Lesley; and the "Commentary of the Bishops" was continued from the year 1665 to 1704, the preface states, "by accounts thereof transmitted from the present most reverend archbishops and bishops of the several sees."

Bishop John Lesley appears to have been a very extraordinary personage. He was the only bishop who continued to reside in Ireland during the usurpation of Cromwell. And a most wonderful feat of his is recorded by Harris—namely, that when the news of King Charles the Second's return to England was received, this venerable prelate, then in his ninetieth year, rode from Chester to London in *twenty-four* hours! When we consider the state of the roads, the inconveniences of travelling in those times, and the infirmities usually attending his advanced period of life, we are almost led to think he must have been wafted over the chimney-tops by the same spirit which he had cast out of the haberdasher's apprentice a short time before. His devoted loyalty to the throne of England was certainly unquestionable. He had raised a regiment during the great rebellion, and bore all the expenses of it himself. A most extraordinary prayer of his, which he offered up previous to an engagement with the rebels, is recorded in Lodge's Peerage. I know not whether it was an extemporary prayer, but it appears to me more after the manner of those *forms* preserved in Homer's Iliad than any which are recorded by Christian authors. The circumstance is thus related in Lodge's Peerage of Ireland, vol. vii. p. 181.

"After the declension of the king's cause in England, Doctor Leslie equipped a number of his spirited neighbors, and, marching at their head, with the ancestor of the said Sir Edward [Leslie], halted at the entrance of a mountain, on the road from Raphoe to Magharabeg in Donegal, (where Sir Ralph Gore was besieged,) in order to dispossess a party of the Irish who had cruelly ravaged the circumjacent country; and, kneeling on a flag by the highway side, offered up the following prayer:—'Almighty God, unto whom all hearts be open, thou knowest the righteousness of the cause we have taken in hand, and that we are actuated by the clearest conviction that our motive is just; but, as our manifold sins and wickedness are not hid from thee, we presume not to claim thy protection, trusting in our own perfect innocence, yet, if *we* be *sinners*, *they* are not *saints*; though, then, thou vouchsafest not to be with us, be not against us, but *stand neuter* this day, and let the arm of flesh decide it!' Whether the bishop's prayer was heard, we presume not to determine, but the enterprise was successful, and the country long infested by the cruel foe, was rescued from the impending calamity."

I have wandered, however, from the design of my letter, which is to request that if any of your readers are acquainted with authentic records of clergymen acting as exorcists, or of licenses being given to them for the purpose, they will be so good as to communicate the facts through your pages, and thereby assist the researches of An Investigator.

From the British Magazine.

CHURCH MATTERS.

Another session of Parliament has closed, and has left church affairs exactly in the same condition as when it commenced. The ministers, indeed, *talked* of passing certain church bills, but that was all. The newspapers told us that after the church-rates bill was introduced, dissensions took place in the church commission, which would prevent its doing any further business till that bill was disposed of. There is, probably, only newspaper authority for this; but whatever the case may be, July, 1837, leaves the Church, as far as legislative enactments go, just where it was in July, 1836. The great bills as to cathedrals and pluralities have not been touched this session; and one of its last acts is a repetition, for another year, of the suspension of preferments bill.

Had the nation continued under the same monarch, it would have been difficult to speculate how far good or evil was likely to arise from this delay. At first sight, it would seem, indeed, that, as the cry against the Church has been passing away, and is now almost or entirely gone, and as a tendency towards conservative principles has, doubtless, manifested itself more decidedly within the last two or three years, a government which either wished to retain more church patronage, or had been so minded, on any other account, might have passed bills which would have exacted less heavy sacrifices from the Church, as to her cathedral dignities, than are now expected from her. But, at the same time, it is quite clear that, since the reform bill was passed, the feeling towards the Establishment, or any other of the great institutions of the country, is only one, and by no means the most material, element in deciding its danger or safety. In times of political quiet, indeed, such feeling may have great weight, but at no other time. Since the passing of that bill, till a very recent period, it has happened that every thing has been favorable to tranquillity—that is to say, the great manufacturing and commercial interests have been in a state of high prosperity; and while the mechanics of Sheffield or Birmingham were receiving good wages, and they and their families were consequently living in comfort, the revolutionist knew well enough that he should expend his breath upon them in vain. But such prosperity is, of all things, the most uncertain; nor can any human being say how long it may be absent, as soon as it has once fled. The very instant, then, that you have large masses of men out of work, and, consequently, suffering the dreadful privations of want, and, what is worse, seeing their families suffer, then, too, persons—one had almost said creatures—like Mr. Atwood, of Birmingham, know that the right time is come for addressing to these miserable and deluded men the odious language of revolution and destruction. *We*, indeed, may laugh at Mr. Atwood's erecting himself into a revolutionary hero, and know that he has not powers enough to guide, for three hours, the storm that he might raise; but it cannot be denied that he, and such as he, might, under circumstances of commercial and manufacturing distress, again call into action a wild and destructive spirit; that it might prevail longer, and be more violent in its tendency, than it was under similar circumstances when the reform bill was passed, and that, with the increased powers which that bill has given to the democratic element of our constitution, no human wisdom could predict the destructive results. But this much is certain, that the spirit now spoken of is adverse to all things that are, not because they are evil, but because they *are*, and that, consequently, the Establishment, or any of the other great institutions of the country, might, under such political circumstances, be destroyed, or irreparably injured, by the mere destructive spirit of revolution, while there was not only no just subject of complaint, but no real feeling in the country against it.

If all this was obviously true, while there was unquestionably a tendency to quiescence, as has been the case for the last two or three years, and if, consequently, all speculation on church affairs was necessarily merged in larger questions, much more is all this true at the present moment. The commencement of a new reign necessarily leads to a dissolution of Parliament, and, for obvious reasons, must produce a crisis—that is to say, one party will, beyond all doubt, make a vehement struggle to maintain and strengthen its ascendancy; and the other, if it is just to itself, to its country, and its God, ought not to be behindhand in a struggle which will probably be decisive of the fate of the country for an indefinite period. There can be little question that, whether this party exerts itself or not, it might do so with an energy that would insure its success; but still, parties, as well as men, must be judged, not by what they might do, but by what they actually do. If the conservative party should be beaten on the present occasion, their opponents might say, plausibly enough, that declarations to the effect that the defeat was owing, not to weakness, but to apathy, were mere idle words, or tricks of party. They might, plausibly enough, represent to the youthful sovereign, that the result of an election, in which it could not be doubted that each party would put forth its utmost strength, and which had ended in the triumph of one, was decisive of the opinion of the majority of the nation. And what would that opinion appear to be? Her Majesty's discernment could not fail to inform her that the party actually in possession of place is in possession of very little besides; that they are but instruments in the hands of parties more powerful than themselves, and allowed to retain place only till it suits those parties to make a movement in advance, and to declare more distinctly their ulterior objects; that, in short, if a

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[*] There is not any canon to this effect among those enacted by the Irish Convocation.

[†] There is a large blank here. I know not how it was intended to be filled up.

Parliament opposed to conservative principles is returned, it is returned, not by whigs, but by radicals; that is to say, by persons desirous of changing the institutions of the country. The opinion of the nation, then, as thus presented to our amiable and gracious sovereign, on her accession to the throne of her ancestors, must tend to convince her that she was called to reign over a people which had lost its love for its ancient institutions, and was anxious to subvert them. Who can answer for the consequences? Who can presume to speculate on the fate of the Establishment under such circumstances? Who can augur any good for it, if the destinies of the country are committed to the hands of the movement party?

What is there for the Churchman who believes the Establishment to be an instrument—an invaluable instrument—of good, to do, but to turn in prayer to the God of all mercy, and beseech him to forgive a thankless nation the neglect and rejection of countless blessings, the daring violations of his commandments, the carelessness about his service, the desecration of his sabbaths, and the many other presumptuous sins by which they have offended against his majesty, and to preserve to their descendants that pure form of the faith, "as it is in Jesus," which alone preserves its proper position, free alike from the corruptions of papacy, and the wild anarchy of ultra-protestantism?

From the (Dublin) Christian Examiner.

RECENT PROCESSION OF THE HOST AT LISBON.

To the Editor of the Christian Examiner.

My dear Sir,—The following extract from a letter just received from a young officer in the royal navy, giving an account of a Roman Catholic procession, which he had witnessed, may not be uninteresting to your readers. If it seem so to your better judgment, it is heartily at your service. Your very faithful servant,

T.

"*Lisbon, May 4th*, 1837.

"I have been still seeing what is to be seen, and have not yet seen all. Many things I have been to look at again. Yesterday, for instance, I went to the pictures in St. Roque's Church: they appeared more beautiful than ever; one of them, the Baptism of our Saviour, is from a painting of Michael Angelo; that of the Angel appearing to Mary, from one by Raphael; that of the Pentecost, from one by Reubens. The little chapel in which these ***Mosaic paintings*** are, is quite perfect, and appears the more so when seen in contrast with the rest of the church, which is very old and ugly, covered all over with bad paintings.

"The other day there was a grand procession here, in celebration of the 'Corpus Christi.' I could not have expected to have seen so GAY a sight in the present state of Portugal. All the houses in the streets through which the procession passed, had the windows hung with silk damask, some of them being six or seven stories high; the effect was very good. On each side of the streets was a line of soldiers to keep the mob off. I managed, by dint of pushing—bowing—civility—impudence—to get close to the cathedral whence the procession issued. The crowd on the mob side of the question was very dense, and all the houses crowded to the very roofs. After waiting more than an hour the pageant commenced. First of all came a champion with his esquires, in complete armor; then a figure of St. George on horseback; then all the ministers' horses, led by grooms. I counted more than a thousand people in the procession, all on foot, having scarlet cloaks on. I ceased counting, I was so tired. The procession was more than a mile long; here and there crosses, &c., &c. Every one carried a candle about six feet in length. At last the grand part of the affair appeared. All the ministers came down the steps in full dress, and formed two lines. Every one uncovered immediately. After waiting a few minutes, the patriarch or head of the Church of Portugal appeared with the host. He was supported on each side by two bishops; he is a very old man, apparently about seventy, and infirm. All the chief men in Portugal carried a canopy over him—much the same, I suppose, as that carried over George the Fourth at his coronation. The prince himself, that is to say, the king consort, carried the foremost pole on the right, uncovered. Every thing and every one blazed in gold. The guard presented arms on their knees, whilst those in the rear kept firing volleys; the band playing the national anthem, and the people shouting; those in the houses showering down flowers. Altogether, the scene was imposing. The prince is a very fine young man, about three and twenty. It would take a long sheet to describe every thing minutely. The cathedral was hung inside with scarlet velvet and silk damask; the floor also covered in the same way, and strewed with roses. I was told, however, that all this was nothing to what it used to be in the time of Don John the Sixth."

COMMUNICATIONS.

Selected for the Churchman.

EXTRACTS.—NO. II.

That Satan tempts with making rich, as well as making poor, cannot be doubted. There is a peculiar snare in both poverty and riches.

Bloomfield.

Evil concupiscence is at the beginning like the thread of a spider's web, afterwards it is like a cart rope.—*Sanhedrin.*

The religion that does not *prove* itself by works of charity and mercy is not of God.—Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed? Hast thou ever fed, clothed, and visited, a destitute representative of Christ?—*Clarke.*

The boasted liberty of a state of nature exists only in a state of solitude. In every kind and degree of union and intercourse with his species, it is possible that the liberty of the individual may be augmented by the very laws which restrain it, because he may gain more from the limitation of other men's freedom than he suffers by the diminution of his own. Natural liberty is the right of a common upon a waste; civil liberty is the safe, exclusive, unmolested enjoyment of a cultivated enclosure.—*Paley.*

The concern of purifying the heart in good earnest; taking proper measures for conforming the life to the rules of the Gospel, is equally incumbent upon all. For this is the great and true design of all divine worship, and of all religious institutions; though the greater part of mankind satisfy themselves with the outward surface of them, and therefore catch nothing but shadows in religion itself, as well as in the other concerns of life. We have public prayers and solemn sacraments, yet if, amidst all these, one should look for the true and lively characters of the Christian faith, or, in the vast numbers that attend these institutions, he should search for those that in the course of their lives approve themselves the true followers of their great Master, he would find reason to compare them to a few persons swimming at a great distance from one another in a vast ocean.—*Leighton.*

Repentance may possibly appear a laborious and unpleasant work to our indolence, and *to repent* may seem a harsh expression; to *perish*, however, is still more harsh; but a sinful man has no other choice.—*Ibid.*

In God's law we see it is a foul spot to our souls, not only to be an open profaner of the sabbath-day, but also not to rest from our own words and works, that the Lord might both speak and work in us and by us Also, not to hear his holy word, not to communicate his sacraments, not to give occasion to others to holiness by our example in godly works, and reverent esteeming of the ministry of his word.

John Bradford.

Embrace Christ's cross, and Christ shall embrace you.—*Latimer.*

We ought to pray with all our hearts for others, who believe not, that God will turn their hearts, and renew them with his Spirit: yea, our prayer reaches so far, that our very chief enemy ought not to be omitted.—*Ibid.*

There is nothing meritorious in the performance of religious rights. They of course are privileges in which we should rejoice and be thankful; but still, if we rightly view them, they will increase our humility. They are the evidence, not of our righteousness, but of that faith which teaches and makes us feel that we are sinners, totally undeserving of such goodness. We are assured, indeed, of God's favor and acceptance, but we know it is in consequence, not of our merits, but of our faith in his free mercy and grace.—*Bishop Griswold.*

When God gives great faith he also sends heavy trials.—*Elliott.*

He that professes to be a convert to Christianity, even in the lowest degree, and hateth his brother, not only does not love him, but wills and does him evil, either by word or deed, is in darkness, has received no *saving* knowledge of the truth, and, whatever he may pretend, is in heathen darkness, or even worse than heathen ignorance, to the present time, notwithstanding the clear shining of the light of the Gospel.

Clarke.

The mind of that man who is always in conversation with the learned and the good must necessarily improve; how much more so the mind of him who is always in communion with his God. He who indulges in low society must quickly degenerate to that standard; how much more so he whose thoughts are always fixed on the merest trifles of the world — money-making and dress. He who converses much with the slaves of Satan, and makes much use of his playthings, cannot long preserve himself from becoming like him.—*Watson.*

No branch of natural history, however apparently trifling, but may be ennobled by the manner in which it is pursued; and when the student carries all its wonders back to the one great Source: the smallest worm and the most beautiful of his own species will afford him subjects for the deepest contemplation.—*Cuvier.*

My maxim has been, for many years past, to aim at great things; but if I cannot accomplish great things, to do what I can, and be thankful for the least success.—*Thomas Charles.*

Agriculture, navigation, architecture, all depend upon the energies of the mind for their successful employment; but the most of men, given up to the pleasures of the body and to sleep, pass their lives as mere wanderers in a foreign land, without object, unlearned, and uncultivated.—*Sallust.*

The Gospel never allows us to believe that a man can walk in an independent course; if we be not the sons of God, we are the instruments and slaves of Satan.—*Baxter.*

Seek the word of God in all things, and without the word of God do nothing, though it appear ever so glorious. Whatsoever is done without the word of God, that count idolatry.

Tindal.

A Christian man, in all his works, hath respect to nothing but unto the glory of God only, and to the maintaining of the truth of God, and doeth and leaveth undone all things of love; to the glory and honor of God only, as Christ teaches in the Lord's Prayer.—*Ibid.*

W. V.

For the Churchman.

SUNDAY SCHOOLS.

The improvement and melioration of the world has for ages been the professed object of the philosopher and philanthropist. Plan after plan has been suggested, and one scheme has quickly succeeded another, only to fail, and leave mankind in the same state of discontent and misery in which they were found. In vain has the lawgiver exerted the utmost powers of his mind; in vain has the moralist dug deep into the hidden mines of human nature—their endeavors and researches have seldom succeeded in really benefiting their own generation; and before the next has passed away a new wave has effaced what they did and left its own impress. We intend not, however, to apply this remark to the progress of either mental or physical improvement. That, as regards these, man is in a more enviable situation than in olden times, can be neither doubted, nor denied: but that, *en masse*, he is happier, or better adapted for the great end for which he was created, we do not believe.—On every hand we see the same discontent, rapacity, and envy; the same craving, as of old, after vanities under new modifications, the same indications of a restless unhappiness, and a desire to change the present situation for any other which can be had. The secret of the whole appears to be, that man still remains in a state of sin; and while it is so, he must ever come under that condemnation of God,—'There is no peace for the wicked.' The scourges of a restless conscience must ever be goading him into troubled action; and there ever will be a headlong rush after the vanities and follies of the world, till that peace, which passeth all understanding, be found in the faith on the Son of God. The evil exists in the mind, not in external circumstances; and in vain are the latter altered, while the original root remains alive to throw out its poisonous branches.

The mistake of all philanthropists has hitherto lain in the expectation, that man may be rendered happy, by merely improving his external condition; or, at most, by merely regulating his mental powers.

The perception of this error about fifty years since, by a few pious persons, led to extensive practical results. They perceived that religion must be the groundwork of all sound education; they observed that all learning, when unsanctified; and even the Gospel itself, *when its influence is but partial and superficial*, impart a physical strength to a nation which soon becomes a heavy curse. They observed that let man be as prosperous, as rich, as free, as he might; let his mind be cultivated and refined as far as possible, without an active and deeply seated piety, these advantages would, eventually, only redound to his evil, and be so many additional weapons for his injury. And with these impressions, they founded the first Sunday Schools. It is a remark of Milton's, that "that education can only be considered as complete and generous, which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, both of peace and war;" and we may extend it so as to observe, that the object of education is most grossly mistaken, when it is supposed that the improvement of the mind is the only object to be attained. Man is composed of two principles, the soul, (or heart,) and the mind, both capable of vast improvement by art, but each requiring a very different process: and each, if left to itself, sure to remain sluggish, or to be turned to evil purposes. Hitherto, however, education has been almost exclusively confined to the one, while the other, and more important principle of our nature, has been either entirely neglected, or solely cultivated for inferior ends. Thus man has been left deformed and weak in his moral structure, as one who only employed the members of one side of his body and left the others inactive to shrink, would physically be. True it is, he was originally perfectly formed, but now one half of his organs are but an incumbrance and hindrance to his motions.

We look upon Sunday Schools as the great instrument in the hand of God for the conversion of the world: not that we would for one moment raise their importance above that of preaching, but look upon them as the great means by which preaching is to be made *universally* effective.—When men have grown up without any knowledge of religion, either theoretical or practical, the preacher lies under the greatest disadvantages. Not only is the natural sinfulness of the heart, not only is the innate aversion to all that concerns heaven opposed to him, but he has all the worldly prejudices which have grown up with the earliest impressions of the mind to turn and to eradicate. He has to cultivate a barren desert —where no manure was ever applied, and on which the dews of heaven never fell. In every step he is met by inattention and carelessness, arising from neglect of, and bad feelings inculcated in education. The early and intimate association which has been formed between truth and error, gives to the latter an ascendant over the minds of men it never could have acquired if divested of such an alliance. But when a person has been taught in a Sunday School he comes under the preaching of the word, not only unprejudiced, but with all his feelings inclined to respect and admire; and he possesses a fund of knowledge by which his mind has been opened to understand and appreciate the great doctrines of salvation. Religion is closely interwoven with the dearest remembrances of childhood—the golden thread of piety is not scantily intermixed with the coarser materials of his life. In this we say nothing of the conversions which have taken place, and ever will in the school itself; and which have given to the writer, as he trusts they will to the readers of this article, the most cheerful reasons for perseverance in the labors of the Sunday School.

T.

For the Churchman.

Mr. Editor,—The quotations which I propose to lay before your readers are made from the visitation sermon of another able and pious divine of the Church of England.

The text is the third verse of the epistle of St. Jude—"*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.*" The division presents to our consideration, *first*, the paramount importance—*secondly*, the component parts—*thirdly*, the distinctive character, of "the faith which was once delivered to the saints."

The preacher has exemplified, in a high degree, that "meekness of wisdom" which we may well expect to find "guided in judgment." He has introduced no subtle disquisition, or abstruse and merely speculative points; no doctrine is garbled on the one hand, or overstated on the other; no truth is presented in the coloring with which party spirit has sometimes obscured the most essential; and an exemplary firmness of character is equally exhibited in the undisputed admission of former misconceptions on one essential point, and in the avowal of present convictions.

The following is a remark under the first head:—

"The text connects this faith with 'the common salvation;' and our Lord, it will be recollected, sanctioned his commission to preach it in the world, by an assurance that 'he that believeth shall be saved, and he that believeth not shall be damned.' So that, so far from its being 'a vain thing for us,' it is 'OUR LIFE;' THERE IS NO SALVATION WITHOUT IT! Important fact! May God enable us well to weigh it, and to bear it constantly in our minds when we stand up before our respective congregations!"

These considerations are, indeed, most essential to the preacher of the Gospel. To the want of these may be traced every lifeless, unimpressive, and merely moral sermon, dumb as to all the privileges of the Gospel that ever followed the evangelical liturgy of our Church. "It is true," says the learned Bishop Horsley, "that it is the great duty of a preacher of the Gospel to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice in a particular way, namely, by inculcating its doctrines. The motives which the revealed doctrines furnish are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced." "We preach," says the apostle, "Christ crucified;" doubtless in all the humbling, yet animating and most significant fulness of consequences resulting from the crucifixion. But unless Christ crucified is, in very truth and reality, the groundwork of our principles, our motives, our conduct, and our hopes in both worlds; unless we look to Him as "the light of the world, the guide of his Church, and the salvation of men;" we shall go on in a joyless and gloomy course, and from our ignorance of gospel motives, fail in our attempts at obedience, and unavailingly struggle against the evil in our hearts.

Passing to the second head, the preacher thus defines the articles of which the faith is composed:—

"I think there can be no reasonable doubt that those which are necessarily connected with this '*common salvation*,' must be fundamental and indispensable parts of the faith. We have only to inquire what salvation, in its most natural and obvious signification implies, and we shall immediately arrive at several conclusions of the greatest importance. Now it is obvious, that the term implies *danger* and *deliverance*, and we have only to take up the scriptural account of these to arrive at the truths which lie at the foundation of the Christian system, and form its constituent and essential parts."

Terms are often used too vaguely, and without distinctly fixing their scriptural meaning. It is highly important, when we talk of *salvation, and our hope of salvation*, that we should understand our danger and deliverance, as well as the union which subsists indissolubly between Christian *hope* and Christian *faith*. The believer, and no other, has authority for hope. "What God has joined, let no man put asunder."

"Let us advert for a moment," continues the preacher, "to the scriptural account of the danger of man, and we shall find that this resolves itself into his fall from that state of righteousness and true holiness in which he was originally created; the penalty attached to his transgression, and his utter inability to rescue himself from this wretched condition; and these truths constitute the first elements of 'the faith which was once delivered to the saints.'"

On this great and fundamental point, without a distinct and uncompromising admission of which there is no reasonable prospect of a right view of *any* essential doctrine, the preacher appears in what has been cited, and in the whole sequel connected with it, strictly in accordance with Scripture and the articles of our Church. There is reason to suspect the purity of spirit, or sound judgment of the man who states any of the essential doctrines in a manner calculated to excite unnecessary and unavoidable disputation. There are those who are not content with the word corrupt, or even *very* corrupt, as applied to human nature, unless the word *totally* precedes; or if those guards with which Scripture* itself has secured this great truth from Antinomian tendency, are declared necessary, the writer is deemed Semipelagian. On the other hand, not one of the essential doctrines has often suffered from want of a sufficiently prominent place, of sufficiently frequent and solemn urging, and in terms of such significancy as to reach the decisive language of Scripture and the Church, or the corruption of man's nature by the fall, and his inability "to turn and prepare himself by his own natural strength and good works to faith, and calling upon God."† The practical mischief of the former of these extremes is, that man, being treated as a mere machine, a brute, or even a stone, his accountableness, as a moral being, is in danger of gradual, and almost unconscious, dismissal from his code of principles; while the latter tends to lessen that entire dependence which the word of God requires, on the merits of Christ for our justification, and on the assistance of the Divine Spirit through the whole work of sanctification, to "prevent us in all our doings, and further us with continual help." If these extremes are avoided, to cavil at minor shades of difference between the definitions of writers otherwise orthodox, is of the character of that "communing which is not for peace," and ill accords with the spirit of that Church which comprehends all she can. The question is, whether the statement objected to amounts, on the one hand, to a surrender of exertion on our part—to a discouragement of seeking and knocking, and using all divinely-appointed means for the restoration and renewal of our fallen nature; or, on the other hand, whether it tend to leave men in that self-complacency to which we are all naturally inclined, or to ascribe any power to man to perform works truly good, without the aid of the Divine Spirit. And this question will generally turn on the *context*, rather than the words used to express the doctrine. If, however, Scripture is at all faithfully pursued, these must be of strong import: "The heart of the sons of men is full of evil."‡ "Man is born like a wild ass' colt."§ "Every man at his best estate is altogether vanity."‖ Such texts might be multiplied, and will warrant, and indeed require, very strong language to express the true doctrine. But if we are exhorted, *on account of our inherent corruptions*, to exert ourselves in the use of means—to fly from every idea of self-complacency—to hunger and thirst after righteousness —to desire forgiveness—to claim nothing for our best services as of debt—to lay faster hold on those mercies which all men need, and by the contemplation of these to love the Author of them, and all his creatures for his sake; then is the statement "good to the use of edifying"—such as should lead to union among the members of our apostolical Church, and an important part of that great field of neutral ground which is occupied by all her consistent sons, and should incline them rather to carry on contention with the wolves of infidelity without, than to pluck each other's fleeces within the fold.

The preacher next adverts to "*the deliverance of man*, or *salvation itself*. And here, again, we are necessarily brought to the admission of a grand and prominent article of our faith, *the divinity of our Saviour*. We have only to consider the real condition of man, the corruption of his nature, and the widely-extended ruin which he has brought upon himself, to allow that no ordinary being is competent to deliver him from his misery, and to restore him to the image and favor of his Creator. In the very idea, therefore, of salvation, is involved the scriptural doctrine that 'God was manifest in the flesh;' and the proofs of this doctrine are so numerous, and so interwoven in the very texture of the holy Scriptures, that the Godhead of the Saviour, and the truth of revelation must stand or fall together."

This just observation is an eminent example of the truth of our position, that without a full admission of human corruption, no essential doctrine is likely to be rightly believed. Thus the Unitarian, who admits the divine mission of Christ, but denies his divine nature; who maintains that he is appointed judge of all men, but rejects him as a Saviour; has no such article in his creed as that of original sin. Oh! that this self-blinded sect, who systematically insult the majesty of Heaven by professing to believe in the revealed word, but believe only what they choose, would listen to this warning voice—would bring themselves into the brotherhood by worshipping Him, whose "own arm brought salvation," not only as a prophet, but also as their priest and king—instead of virtually calling down his blood upon themselves and their children, like the Jews of old, and choosing to have no king but Cæsar!

Our author next proceeds to point out the "*prominency*" in the Scriptures of the doctrine of atonement; and shows that this can never be rejected or overlooked, without demolishing the fabric of the whole Christian system. He notices a most vital distinction in these doctrines, which "effect a change in the *state* of man, but more in his *character*, viz. that they lay the foundation for *pardon*, but do not bring about a *reconciliation*." This is often quite overlooked; and yet it is of the first importance to distinguish between a change of state and a change of character. In regard to the former, all Christians are on a level. But the principles which excite to obedience reach their maturity gradually, and will probably find their full scope only in the world to come. Christ is the author of eternal salvation to those who *obey* him, "and our inheritance is among them that are sanctified;" and if there be those who think they have done enough, by showing the corruption of man in Adam, and his restoration by Christ's atoning blood, and perfect obedience,—such teachers are but blind leaders of the blind. Our faith is no otherwise to be perfected or proved but by our works: in the language of the preacher, "We must be renewed in righteousness—we must become holy in affection—we must be made willing and obedient, in order to have any intercourse with God, and to become everlastingly happy."

On the third head of this truly excellent sermon, I shall cite one admirable passage, and take my leave.

"There is something in an affectionate statement of gospel truths, which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction.—It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before 'the way-worn traveller' a 'hope full of immortality.' Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the roots of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, 'Come unto me, all ye that are weary and heavy-laden, and I will refresh you!' How appropriate is the character of the great High Priest, who 'is troubled with the feelings of our infirmities!' To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner, oh, what a loss of opportunity! What a mocking of human misery!—What dereliction of duty! What a prostitution of office! What a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for 'bowels of compassion.' Let us take the sufferer by the hand and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is one who sympathizes with his sorrows, and who 'is able to save to the uttermost all who come unto God by him.' Forgive my earnestness, and permit me to say, that Christ *is the only subject* which meets the wants and wretchedness of man. Christ in his person and office; Christ in his doctrines and atonement; Christ in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide, support, and comfort of his people, as their Redeemer, their friend, their advocate, their forerunner, their representative; the fountain of all blessedness, both in time and in eternity."

The foregoing truths are delivered in a style well suited to the subject. It is the style of a man who wants none of the indispensable advantages of a liberal education, or good taste; but who estimates his subject too highly to rely on any thing else for exciting the attention, than an explicit statement of those doctrines, to the truth of which all are interested to subscribe, and the practical adoption of which is spiritual in its origin, eternal in its reward, and the highest source of human joy. I am, Mr. Editor,

Neomisos.

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* See also the Church's Twelfth Article. This and the Eleventh ought always to be read *together*, to know what is her view of the *necessity* of good works as the fruit of a lively faith, the first word, "albeit," connecting what is said with the article immediately preceding, on justification by faith.

† Tenth Article.

‡ Ecclesiastes ix. 3.

§ Job xi. 12.

‖ Psalm xxxix. 5.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 16, 1837.

LETTER II.

To the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.

Rt. Rev. and Dear Sir,—You must have observed in your very extensive acquaintance throughout your Diocese, that many erroneous opinions prevail with respect to the actual state of the Church in England: one of these is, that there is a great want of even common morality among the generality of English clergy; that many, very many, are younger sons of nobles, or of persons of wealth and distinction, having entered the Church to obtain a livelihood, or to enjoy literary ease or leisure. That no such cases exist, I am not prepared to say; that such is generally, or even frequently the case, I positively assert is untrue; on the contrary, I had great pleasure in learning the fact, that of late years a greater number than at any previous time, of young gentlemen of talents, piety, and fortune, had entered the ministry, with an express view of devoting themselves, souls and bodies, to the work of the Lord. One of the most faithful and searching discourses which it was my privilege to hear, was from a younger son of one of the most distinguished noblemen in the kingdom. Individuals of this elevated class may be found laboring with great assiduity in remote and sequestered villages, diffusing around them comfort alike to the souls and bodies of men. Perhaps from no one source can we look for brighter prospects for the Church of our fathers than this—verily, the hand of the Lord is here.

It is supposed by many that there is great inattention to the spiritual wants of the people, and that the clergy are negligent of their duties. In a Church which numbers ten thousand clergy, that there should be none careless or negligent, it would be absurd to suppose; that this carelessness or indifference exists to the extent which has been here represented, is utterly untrue. I do believe there is not at present and never has been, in the Church at any time, as a whole, a body of men more devoted to the work of the ministry and more assiduous in the discharge of its duties. I have seen individuals of this class, of the first standing as men of literature and science, devoting their time to teach children in Sunday schools the very first lessons in reading. On one occasion it was my privilege to visit a parish in company with a distinguished clergyman, who had a few months before resigned that charge for a professorship in a newly-established college. Accompanying him through the streets, I saw literally, the halt, the lame, the poor, the rich, the young and old, meet him as he passed along. When I heard the kind and affectionate inquiries made after him and his; when I saw the tear of gratitude and affection trickle from the eye of those to whom he had ministered both in season and out of season; truly, thought I, this looks little like that want of care and pastoral fidelity which I have so frequently heard charged against the clergy of the Church of England. From this and many other facts that came under my own observation, I am persuaded, that, generally, the pastoral duty is discharged with much fidelity and care.

Another error of sentiment which obtains here, is this, that the education of the children of the common classes is much neglected; that the Church is unfaithful to her trust in this all-important particular. I cannot tell what was formerly the case. I can say what are my impressions of the state of things at present. I must then declare, in truth, that the education of children of all ranks is much more general than I had supposed. I found connected with every church where I attended service one or more schools for the education of children of the poor and destitute of both sexes. In every place, I found, beside, the Sunday school in full operation. I speak particularly of England. I think the very first thing that here strikes a stranger on his entrance into a parish church is, the great number of children that fill the galleries and crowd the aisles. There must be an immense amount of instruction in the way of being imparted at the present time to the common people. Incidentally connected with this, I will inform you, that the music in most of the churches which I attended was conducted by a choir composed of children. I had before no idea that it was possible for children to be taught the science of music with so much perfection; indeed, in the cathedral churches, parts requiring high-toned voices, in some of the most difficult pieces, are performed by little children. I am now well convinced, that no Christian congregation need be without good and sufficient, and even excellent church music, if there be children belonging to it willing to be instructed and persons able to instruct them.

I was informed, that in the manufacturing districts quite a new impulse had been given to the cause of education. Through the influence of distinguished members of the Church a law has been passed, imposing a penalty on those who employ children and neglect to send them to school. All this does not confirm the idea that the Church is neglecting her younger members, and suffering them to grow up in ignorance and vice.

I think, Rt. Rev. Sir, that in this country an erroneous idea extensively prevails as to the practical character of the preaching in the Church of England. It is well known that a diversity of views of Christian doctrine obtains among the clergy. Some are called evangelical; others Arminian, or preachers of the law; others antinomian. It is from the periodical, and in many instances controversial publications, of which leading men belonging to these classes have the control, and which are most extensively circulated with us, that public opinion is formed. We all know how great is the liability of disputants to misrepresent and misstate the opinions of those who differ from them. Hence, those who do not embrace all the opinions of such as think themselves exclusively right are represented as either fanatics, or Deists, or Socinians, or Roman Catholics; and as teaching doctrines which are detrimental to the soul's salvation. It was my endeavor during my stay in England to divest myself of all prejudice on this subject. I did not therefore seek to hear popular preachers of either the one or the other party. I attended the regular parish church nearest my residence. I did not ask who was to be the preacher, or to what party he belonged. I must honestly admit, the preaching which I heard was, on the whole, faithful and truly evangelical. There was, to be sure, some diversity of illustration; I heard the great truths of the Gospel proclaimed. In some instances, where I anticipated the contrary, I heard the sinner humbled and the Saviour exalted in the most plain and emphatic manner. I came to the conclusion, that, however party periodicals may represent those opposed to them, yet, that really and truly, the distinguishing doctrines of the Gospel are preached, and the people are not starving for lack of knowledge.

I am quite sure, Right Rev. and dear Sir, that on these points, through the means to which I have referred, the most erroneous opinions have been formed and continue to be cherished, by many who call themselves Christians. These are frequently most uncharitably expressed, so that by many sectaries here those who are doomed to sit under the ministry of the clergy of the Church in England are as much pitied and prayed for as those who are called the poor deluded followers of Papal superstition; and both are thought to be far more distant from the kingdom of heaven than the poor benighted heathen. I do not think I am misstating facts; I could name many, who rank high in the sects to which they belong, of whom this is strictly true.

I am, Rt. Rev. and dear Sir,
Very truly yours,
Evan M. Johnson.

Church Building.—The several societies which have been formed within a few years past, by members of the Church of England, to promote the building of churches, appear to be very flourishing; disbursing annually large sums of money for the accomplishment of their laudable object. In the report of the National Society, for 1836, the total exhaustion of the Society's funds was announced, and the anticipation confidently expressed of their replenishment by the collections of the ensuing year. By the last report of May, 1837, it appears that this anticipation has been fully realized, the collection for the last year, amounting to 34,800*l.*, (more than $150,000.) During the last year also, the collection of the Metropolitan Churches Fund Society, for building additional churches in the city of London, has amounted to 120,000*l.*, (about $540,000.) The latter society has been formed little more than a year, the former is now in the twentieth year of its operation. The number of sittings gained by the last year's expenditure of the General Society is 41,710, of which 28,872 are free and unappropriated. During the same period, it has contributed to the building of forty-one additional churches and chapels, and to the rebuilding of sixteen others on an enlarged plan. In these cases the grants of the society have varied from 400*l.* to 1000*l.*

During the last year, diocesan associations, auxiliary to the Incorporated and General Society, have been formed in the Dioceses of Bath and Wells, Salisbury, Winchester, and Exeter. Among the individual contributors, we observe one to the amount of 2,000*l.*

Since the establishment of this Society, in 1818, it has expended no less than 220,731*l.*, and has thereby been instrumental in providing 324,925 additional sittings in churches and chapels, of which 252,336 are free.

At the last meeting of the Metropolitan Society, the Bishop of London, in moving that the report be printed and circulated, observed, "That he could not but feel a great degree of pleasure at witnessing the success which had attended the Society, and the spirit which it had raised in the country in favor of the Established Church, and which was evinced, not in political discussions, but in the sacrifice of worldly means to the support of that Church:" and after some further observations, concluded with hoping "that every member of the community would aid the Society, not only with their purses, but with their prayers and blessings." The statement of Sir Robert Inglis on the occasion of this meeting, is worthy of attention, illustrating, as it does, the character of one of the English universities, and the homage which sound learning yields to religion. The statement of Sir Robert was, "that the support of the Society had really begun in Oxford; that the contributions from the fellows there had really been, beyond all comparison, the greatest which the Society had received, and that if their conduct had been imitated, the Society would not have been then in want of funds."

The great destitution of the metropolis, which the Metropolitan Society is designed to supply, has been frequently stated, and is generally known. But we confess we have been surprised to learn the extent of this destitution in other parts of the kingdom, which has called forth these liberal efforts for its supply. The August number of the British Magazine, from which we have derived the above information, contains a statistical "statement of facts," drawn from an "appeal in behalf of the Salisbury Diocesan Church Building Association." The length of this statement precludes its insertion; but from a careful summary which we have made of the state of two of the archdeaconries, (Sarum and Dorset,) it appears that out of a population of 35,953 in the former, there is church accommodation for only 4878; while in the latter, out of a population of 24,940, there are sittings for only 7319.

It is observable that these societies aim to increase the number of *free* seats. In one church, it is stated, that 50 free seats only are offered to a population of 2364.

The contributions which we have mentioned are highly creditable to the Christian munificence of our brethren in England, and inspire us with the hope that the tendency of the Establishment is not so *very* chilling to the piety and unfriendly to the energies of the people as we in this country are apt to suppose. But if the influence of an Establishment be thus adverse, it only renders us, who are relieved from such embarrassments, the more culpable, if it should appear that with much greater demands on us for efforts of a similar kind, we have not surpassed, according to the measure of our ability, the liberality of our fellow Churchmen in England. How stands the fact? What have been the collections during the past year for our Church Building Society? We shall be obliged to any correspondent who will inform us.

St. Luke's Female School.—As the fall term of this school has commenced, we take occasion to say that the school is under the patronage of the rector of St. Luke's, and is favorably regarded by those who have patronized it. During the last season it was flourishing; and, under the charge of Miss Phelps, its present amiable and well-qualified principal, will continue, we doubt not, to give great satisfaction.

Episcopal Visitation.—The Bishop's appointments have been increased by the addition of *Little Falls.*

CHURCH PERIODICALS.—It is a remarkable fact, that the members of our Church, possessing as is generally admitted, at least as much wealth in proportion to their number as any other Christian denomination in our country, are more backward than almost every other in yielding support to their own periodicals.

We do not say this, in disparagement of the efforts of those who do contribute to their support, but rather as an incentive to others to follow the example of the more liberal among us, and even to take pattern from other denominations.

We believe throughout the whole United States, there are but nine weekly, and four monthly periodicals issued, which profess to be the organs of Church principles, the price of not one of which exceeds $3 per annum; and these periodicals are to supply a denomination estimated at about 650,000; while from an estimate founded upon data in our possession, we find that the number of subscribers to all these works cannot exceed 40,000.

We do not like to institute comparisons, but we cannot refrain from laying before the Church a few facts, in order that they may judge for themselves of the justness of our remarks.

The subscription list of the Spirit of Missions does not, we believe, exceed 2000. The publishers of the Missionary Herald, the organ of the Congregationalists Board of Foreign Missions, issue 15,000 copies of that work monthly.

The American Sunday School Union publish two periodicals, for children and teachers, the joint circulation of which is about 20,000, besides which there are ten or twelve others published by individuals and state depositories, the circulation of which, added to the above, will swell the amount to 40,000 at least.—Our Union publish two periodicals, of the same nature, the joint circulation of which will not amount to 10,000, and yet, with this small number of subscribers, there is now $3000 due from delinquents: and were it not that the editors of these works rendered all their services gratuitously, it would be impossible for the Union, in its present condition, to continue them another year.

The circulation of many of the *weekly* journals of other denominations are believed to exceed that of our own in the same proportion. One at least might be mentioned, whose subscription exceeds that of any one of our periodicals, by 20,000. We might give other instances, but we have named enough: we would, however, suggest to our readers, and to Churchmen generally, an examination of the last report of the Protestant Episcopal Sunday School Union, and the American Sunday School Union, and if that does not satisfy them, that if the Church wishes to maintain her standing, and extend her influence, her members must arouse to tenfold more vigorous exertion, they do not read as we do.

We make these remarks in no spirit of uncharitableness, but for the information of our readers, and in the hope that they will be duly weighed and appreciated, and thus be the means of securing for the journals of our Church a circulation more extensive than they have ever yet received.

THE SUNDAY SCHOOL VISITER, vol. iii., No. 9, *for September*, 1837. *Episcopal Sunday School Union, 28 Ann street.*

Sunday schools were first established about fifty years ago, in England. Since then their progress has been great, and the good accomplished by them incalculable.

Those who remember the state of the children in this city, twenty-five years since, must be fully aware how much we owe to these institutions. Marked habits of decency and cleanliness have been introduced; a more constant and reverential attendance of both children and parents on public worship is observable; a desire for the perusal of the holy Scriptures, and books on religious subjects is increasing; and the minister must be aware how much his exertions are aided, not only among the younger, but also the adult part of his congregation. And when we consider that these institutions are yet in their infancy, we may look forward to effects, in comparison with which those we now observe will be but as the dust in the balance.

Very much, however, remains to be done. Little has as yet been written on the subject, and each teacher has to depend on his own individual trial and experience. There is no collection of well-proved facts on which to found a science; there are no guide posts to point out what is beneficial, or what has been found erroneous in practice. There must be a vast amount of knowledge, a great deal of practical experience, floating in society, but very little of it is available to the generality of teachers. A systematizing of individual facts into general principles, is what has yet to be done.

It is as assistances to this, and the foundation of such a work, that we particularly value the class of periodicals of one of which we have placed the title as the head of this article. Not to mention their immediate and daily value—which is very great—we regard them as receptacles of scattered materials from which a structure of much utility may be raised. In such books the most limited exertions of literary industry, the smallest fragments of experience, are treasured up for the future examination of enlightened inquirers. No individual can ever acquire sufficient experience, merely by his own exertions, for such a work.

We would conclude by calling the attention of all clergymen who are engaged in Sunday schools, and all superintendents, to the advantage of such a class of facts as might tend to improve and consolidate the system of teaching, and by impressing on them as a duty—as they value these institutions—the importance of communicating to the public the results of their experience in any peculiar mode of instruction, or any information regarding the improvement of the mind. To all such interesting facts the "Sunday School Visiter" is open, and we sincerely trust, with its editor, "that he will have the warm support of the friends of the Church and the Union, and that those who can aid him in his labors by their pens, will not fail to do so. Communications from the clergy, and the experienced superintendents and teachers of our schools will be especially acceptable." T.

The New Testament of our LORD *and Saviour,* JESUS CHRIST. *By William Tyndale, the Martyr. The Original edition,* 1526, *being the first vernacular translation from the Greek. With a memoir of his life and writings.* By J. P. DABNEY. Andover: Printed and published by Gould & Newman: New York.

This reprint of Tyndale's New Testament is from the London edition of Bagster, which was received with great favor on the other side of the Atlantic.—The memoir is substantially that of Mr. Offer, prefixed to the English edition, the materials of which, however, have been (and in this instance, with great advantage,) recast by the American editor. Throughout the translation, the orthography and punctuation of the original edition have been scrupulously preserved. Tyndale's translation, which was the first from the *Greek*, Wickliff's having been made from the *Vulgate*, was the basis of the translations which succeeded it in the sixteenth century, and indeed would seem from internal evidence, to have been the basis of the present standard version, which is generally conformed to it.

This reprint is certainly a curiosity, and as such is worthy of a place in the library of the scholar. But it is something more than a curiosity. It is a monument of our vernacular tongue, as it was written three centuries ago. Its chief value, however, is derived from the fact, that in the margin of each page are contained the essential variations from Tyndale, which are found in the other versions of the same century, *viz.* Coverdales, Thomas Matthew's, Cranmer's, the Genevan, and the Bishops' Bibles. So that with the present work, the reader obtains all the above-mentioned translations, so far as they are necessary for critical purposes. The book therefore, may be of use to the intelligent and critical reader, as well as the antiquary. Of Mr. Dabney, it is but justice to say, that he appears to have performed his part *con amore*, and to have in some things the advantage of the English editor.

CHURCH OF SCOTLAND.—A correspondent of the Protestant Episcopalian has communicated to that journal the following extracts from a couple of private letters received from a clergyman of the Episcopal Church of Scotland. They show, as he remarks, the interest felt in us by the members of that portion of the Church of CHRIST, the mixed curiosity and apprehension with which they regard our experiment, as they denominate it, in church affairs, and also some recent and important information in relation to their own ecclesiastical movements. The first letter is under date of the 6th of March last, in which the reverend author writes as follows:—

I have endeavored to figure to myself what are the duties of a missionary clergyman in your Church, whether he is sent out in the first place to *seek* a flock, or whether, as in your case, he is sent where a few scattered sheep are *known* to be, or whether on *application* coming from the people who need his services, and finally when he reaches his station, what are the first measures necessaay for him to take? I see your missionary reports, but I do not remember to have seen these points explained. Besides, *who* sends him? You say the Domestic Board of Missions appointed you. I infer from that, whether rightly or not, that the mission emanates from them—you go at their order, are recalled by their mandate, and in the mean time are supported by them. Is this the course? or do you receive the express, written, or verbal direction of a bishop to proceed to a certain destination? Are clergymen in your situation considered to be under the authority of the Missionary Bishop lately appointed? Information on such points as these would be exceedingly agreeable to me, as letting me into the working of your system. I feel much more interested about the American Church than I did when you and I used to meet. I have had several packets of books from New York. I think your Church is *wonderful*, but at the same time I retain my old prejudice, and consider it in a course of most hazardous experiment, of which it is impossible as yet to divine the issue. There has not been time. Half a century in the history of Churches and nations is nothing—my fear is that you will split on the rock of *compromise*—this is the sort of panacea which the spirit of the age recommends. There is one subject, however, on which you do not compromise, and that is Episcopacy, though even there Bishop Hopkins, of Vermont, compromises; and Bishop Onderdonk protests against unchurching others. This I do not understand—if there may be a Church without Episcopacy, why contend about it? I should like of all things to see with my own eyes the state of your Church, and if I had time and money, I would certainly spend a few months some summer in visiting your adopted country.

The next extract comes down so late as the 14th of June last, and announces much interesting information.

Since I wrote last, some changes have taken place in our small portion of the LORD's vineyard. Bishop Gleig has resigned the office of *Primus*, to which Bishop Walker has been unanimously elected. The new primacy is to be distinguished by a *national synod*, for which arrangements are to be made by the bishops when they meet on the Pantonian affairs in August next, so many at least as can meet; for few, alas! of our venerable fathers are now able to undertake a journey to Edinburg; and before the projected synod can assemble, some of them will have joined 'the general assembly and Church of the first born.'—Upon the demise of any of our bishops a new arrangement of dioceses will take place. It is proposed to give a bishop to Glasgow, which has twelve clergymen, [in the city and district,] and to unite Moray to Ross or Aberdeen. This will be part of the business of the proposed synod. It is intended to increase the number of clerical representatives, and to introduce *lay* deputies.

These extracts, as the writer in the Episcopalian remarks, derive a peculiar interest for the clerical and lay members of our Church, from the cordiality with which the Scottish Episcopal clergy always greet their brethren from the United States, and from the analogy between their condition and our own, as dissevered from the state. We heartily unite with the same writer in the prayer, that the Divine blessing may accompany these new movements of our brethren in Scotland.

A CASE OF DISTRESS.—The annexed letter was shown to us, by a brother clergyman, with the statement, that the father of the family to which it refers was long known as an industrious and exemplary man and a devout communicant, who, while he lived, supported his family in comfort. Since his death, however, which occurred last spring, his family have been unprovided for, and their situation of late has been one of extreme poverty. One of the children is a helpless cripple. The oldest son, who was both able and willing to supply his father's place, was compelled for want of employment to leave the city, and abandon his family to the misery which he would but aggravate by remaining. The following, is a copy of the letter which he left behind him. Should any of our readers agree with us, that the case of distress which it brings to view, is particularly affecting, and be disposed to contribute a trifle to its relief, their donations may be sent to Mr. Sherman, at the Press, or to Cornelius Oakley, Esq.

New York, Sept. 6th, 1837.

Dear Mother and Brothers,—You cannot think with what feelings I now address you. Yesterday I asked for work in every shop in this city, and the answer was in every one the same—No, no, no! What can I do? There is no alternative. I must go, for can I bear to see you want? No! I have known more trouble in the last three months than many know in their whole life; though I have not shown it outwardly, yet my heart has felt it to the centre. I go! It is not likely that you will see me again in three years. To you, my dear and unfortunate brother, all that I can say is, that had it been in my power, I would have protected and cherished you with my life, but now, alas! I cannot even support myself, all that I can do, is to recommend you to the GOD of the fatherless and the widow. Mother, after I am gone, let Mr. ——— come and see you. If Ignatius' situation does not move his pity and compassion, then GOD help him! for he might get him an easy situation where no one else could, and perhaps he could do something for you and Andrew. No more. GOD bless you. Farewell.

CUDWORTH'S INTELLECTUAL SYSTEM.—We have seen with equal surprise and pleasure a handsome copy of an *American edition* of Cudworth's Intellectual System. It is got up in good and appropriate style, and though we have not had opportunity to examine it, the character of the Andover press is with us a sufficient pledge for its typographical accuracy. Truly, the publication of such a work is a benefaction to the country, and we are only mortified that our own supineness had left it for others to bring out one of the luminaries of our Church in an American garb. The least, however, that Episcopalians can do, is to encourage the sale of the work, and in this we hope they will show a becoming zeal. The first volume only is as yet published, but students need not fear to purchase it, for there is little doubt that the second will speedily follow. We would recommend the book also to the notice of our readers in the colonies, as it can be furnished at less than half the cost of the English copies. The immediate object of the publication is to furnish an antidote to the diffusion of infidel opinions. No work could have been selected which goes more to the root of the evil. The American public are indebted for this accession to their literature (for theirs it may now be called) to the press of Gould & Newman, whose reprint of Tyndale is noticed in another place. Should Cudworth sell well, it will probably open the way for American editions of the profound and learned works of Stillingfleet and others on the same subject. The circulation of some thousands of such works in our country (as would be the case if they were published here) would be productive of an incalculable influence on our moral and intellectual character. We have little doubt that others will view it in the same light, and we could wish that all who can afford to do so will purchase a copy of the American edition of Cudworth, if it be only for the sake of promoting the sale. The reprint is made from the edition of Birch in four volumes, compared with some of the previous quarto editions. It contains the two treatises usually appended, and one other not usually found.

DIOCESAN SOCIETIES.—"In the Churchman of the 9th instant I noticed some remarks of Boreas, implying, that by the labors and expenditures of the Bible and Common Prayer-book and Tract Societies, the spread of the Gospel is promoted in this land, and thus aid is given to the missionary cause; and he asks, 'When was the call for intra-diocesan effort ever faithfully made by the pastor that the people did not respond to it?' 'The Journal of the Convention of New York, &c., teaches us, not that the call has been neglected, but that the people have not been called upon.'"

The above is from a correspondent, who well and seasonably adds: "It is fervently to be hoped that the next Journal of the Convention will show a better state of things, and that every pastor of our Diocese has faithfully made the call in favor of all the societies of our Church, and that their approaching anniversary may be one of thanksgiving and praise, for the liberal responding to the faithful calls.

It is understood an increase of missionary stations is required, and that larger calls for Bibles, Prayer-books, and Tracts, are made than were ever before known. Shall they be liberally complied with, or meet with neglect and disappointment, are questions soon to be decided."

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—In the year 1835 the Board of Managers of the Sunday School Union voted $100 each for the preparation of Books of Questions on St. Matthew, and on the Acts of the Apostles. Both works are now ready for press, and the sum of $1000 is required to put them in print. The Union have not this sum. It must be contributed, or the publication of the books suspended.

Mr. L. Sherman, the Business Agent, will wait on the friends of the Union, in the course of next week, for donations. Those friendly to the object will please to leave their contributions at the Press.

GERMAN CHURCH.—The first German Episcopal church in the United States was commenced in this city, on Tuesday, September 5, 1837. It is to be of brick, 78 feet long by 45 wide, situated in Sixth street between the Bowery and Second Avenue.

NEW BISHOP OF QUEBEC.—The New York Gazette states that the Rev. Dr. Hawell, who is represented to be a learned and exemplary divine, has been appointed to the See of Quebec.

WASHINGTON COLLEGE.—We are desired to state that the fall session of Washington College will commence on Thursday, the 21st day of the present month.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Chemung county.—Friday, August 25, confirmed a sick person at her residence, Havana.

Saturday, August 26, consecrated St. John's Church, Johnson's Settlement. The instrument of donation was presented to the Bishop, in behalf of the Vestry, by Mr. William Prime, senior warden, and read by the Rev. Richard Smith, missionary at Elmira, who also read the sentence of consecration, and the morning prayer; and the sermon preached by the Bishop.

In the afternoon confirmed 10 in the same church.

Fourteenth Sunday after Trinity, August 27, consecrated Trinity Church, Elmira. The instrument of donation was presented to the Bishop, in behalf of the Vestry, by Mr. Harvey Luce, senior warden, and read by the Rev. Mr. Smith, who also read the sentence of consecration; and the morning prayer; and the sermon preached by the Bishop.

In the afternoon confirmed 9 in the same church.

Monday, August 28, confirmed a sick member of the same parish at her residence.

Tioga county.—Tuesday, August 29, confirmed 4 in St. John's Church, Richford.

Oswego county.—Friday, September 1, confirmed 3 in Trinity Church, Constantia.

Chenango county.—Fifteenth Sunday after Trinity, September 3, confirmed 4 in Christ Church, Sherburne.

Monday, September 4, in St. Paul's Church, Oxford, admitted John Bayley to Deacons' Orders. Morning prayer was read by the Rev. Orsamus H. Smith, rector of Zion Church, Louisville, Otsego county, assisted by the Rev. Liberty A. Barrows, missionary at Sherburne, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Leveret Bush, rector of St. Paul's.

In the afternoon confirmed 3 in the same church.

Tuesday, September 5, in Zion Church, Greene, confirmed 9.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 10, St Paul's Church, *Albany*. 11, St. Paul's Church, *Troy* Wednesday, 13, *Hudson*. 14, Athens, *Greene county* 15, Catskill. 16, Redhook, *Dutchess county*.

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county*. 20, Wappinger's Creck. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county*. Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Philipstown, *Putnam county*. 27, Peekskill, *Westchester county*. 28, Haverstraw, *Rockland county*. Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county*. 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York*.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation P. M. Tuesday, 17, *Utica*, ordination, A. M., confirmation, P. M. Festival of St. Luke the Evangelist, Wednesday, October 18, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M. Friday, 20, Louisville, *Otsego county*.

Twenty-second Sunday after Trinity, October 22, Little Falls, *Herkimer county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Washington College.—The annual Commencement of this institution took place on the 3d of last month. The degree of A. B. was conferred on twelve young gentlemen, composing the graduating class. It is with pleasure that we hear that the prospects of this college were never more flattering than at present. A year since, the number of under-graduates did not exceed fifty; at the close of this last term, there were rising of seventy young men, either connected with the four regular classes, or pursuing the partial course.

During the past year the Rev. Dr. Wheaton resigned the presidency of the college, and was succeeded by the Rev. Silas Totten, who had previously been connected with the institution as Professor of Mathematics and Natural Philosophy. If report speaks true, a more judicious appointment could not have been made. As a profound scholar, a rigid disciplinarian, and as possessing a peculiar adaptness for the office which he fills, perhaps no individual could have been selected who would have excelled Mr. Totten. The very great popularity which we understand he enjoys with the students will undoubtedly have a most favorable influence on the growth and prosperity of this institution.

We also understand that two Professorships, Hobart and Seabury Professorships, have recently been endowed with funds to the amount of forty thousand dollars, and that the Rev. Mr. Good, recently a professor in Bristol College, Penn., has been called to the Professorship of Ancient Languages, and Charles Davies, previously professor at the Military Academy at West Point, has been elected as successor to President Totten in the department of Mathematics and Natural Philosophy.

From a catalogue of the college, now lying before us, we will make two brief extracts:—"With the exception of a few instruments still wanting in the department of Optics, the apparatus for the illustration of natural science is complete; and a large mineralogical cabinet is deposited in the institution by the professor in that department. The various libraries, including the valuable one of Dr. Jarvis, contain about 12,000 volumes."

"The College buildings consist of the College edifice, 150 feet long by 45 in breadth, and four stories high, containing 48 sitting rooms and dormitories for the officers and students, and a large room for the Parthenon Society; and of the Chapel for daily morning and evening prayer, 50 feet by 35; the Library and Cabinet, each of the same dimensions: a laboratory, and room for instruments used in the Chemical department; a Philosophical Chamber, a room for the meetings of the Atheneum Society; and four copartments for officers and students. Both of these edifices are of stone."

"The situation is elevated, healthy, and commands a beautiful prospect over the valley of the Connecticut. It may be mentioned, in evidence of the salubrity of the climate, that during the twelve years the premises have been occupied, no death has occurred among the inmates."

With such superior advantages of location, as Washington College enjoys—having an extensive philosophical and chemical apparatus, and a library exceeded in extent and value but by few in the Union—with a faculty composed of men of science and established character—it must, in a few years, stand among the first literary institutions in our country.—*The Aurora.*

From the Presbyterian.

CURIOUS STATEMENT CONCERNING THE PERIODICAL MORTALITY OF THE HUMAN RACE.

Our limits are insufficient to enable us to give the entire table of mortality as furnished by the official authorities:—we have yet thought it necessary to note the first seven periods separately, as illustrative of the great excess of mortality among infant males compared with females.—The *average* of the quinquennial periods, (except in the cases annexed) will in general furnish the annual sum of mortality. At the termination of the first twelve years, about one third of those born are with the departed; the proportion being against the males in the ratio of 855 to 732 females (nearly.) After this term (twelve years) to the age of 44—the middle period of life, and by far the most hazardous to women—the comparative mortality shows a different result—being as 46 females to 41 males. At the termination of this period, when the procreation ceases, female life is comparatively most secure, the average mortality from the ages of 45 to 65 being about as 63 males to 60 females. The comparative security of life subsequent to this is slightly in favor of females. The table shows a great excess of mortality among females; but it should be remarked, that the excess of female population after this period of life, is nearly 12 per cent. over the male, (see table of ages,) and the ratio of mortality is hence by so much greater, without indicating any comparative insecurity of life. In collecting this table from the official documents before us, we cannot but remark the extraordinary mortality it evinces at the termination of each decade of man's life, from the age of thirty years. In every instance from thirty years of age and upwards, the mortality in the year which terminates the decade very greatly exceeds that in the preceding and succeeding years; and, as a matter somewhat curious, we shall show these instances:

Age.	Mortality.	Age.	Mortality.	Age.	Mortality.
29	26,630	49	23,689	69	33,038
*30	31,027	*50	33,527	*70	53,958
31	23,201	51	20,911	71	33,162
39	23,778	59	25,782	79	32,009
*40	33,513	*60	43,273	*80	45,617
41	20,989	61	26,084	81	27,425

This strikes us as something extraordinary; it seems to say that at these periods a man is under the influence of some physical change, when he either surrenders or renews his life lease. The disciples of the profound Cuvier can perhaps explain this.—*Browning's Domestic and Financial Condition of Great Britain.*

CALENDAR.

SEPTEMBER.

10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.

NOTICES.

WEST AFRICAN MISSION.

The friends of the missionaries of the church at Cape Palmas, in Western Africa, are respectfully informed, that an opportunity will be offered for sending letters and parcels to that station, in the fall expedition of the Maryland Colonization Society, which is expected to sail from Baltimore before the middle of October. They may be directed either to the care of "Rev. J. A. Easter, Colonization Rooms, Baltimore," or to "Rev. J. W. Brown, office of Foreign Missions, 114 White street, New York."

September 16.

☞ The Rev. CALVIN COLTON will commence preaching to-morrow, (to be continued every Sunday,) in the second story of the Messrs. Sackett's large building, East Broadway, near Market street; entrance 71 Division st. Morning service to begin at half past 10 o'clock; evening service at half past 7.

September 16.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Received from a few members of Christ church, Georgetown, D. C., for female education in Greece, $5; for general purposes, 4—$9. Received by the hands of Rev. Dr. Cutler, from a female in Newport, R. I., $1. Received by the hands of James Swords, Esq., collection in St. Paul's church, Newburyport, on 23d August, from Rev. James Morss, D. D., $6; from Thomas Robins, Esq., agent at Philadelphia, a member of St. Stephen's church, Philadelphia, for Mrs. Hill's school, 20; from a family missionary box at Lexington, Ky., for do., 5; from Miss Forde, Philadelphia, her annual subscription, 3—$28. Remitted by Benjamin Howard, Esq., agent at Boston, one half of monthly offerings of St. Andrew's church, Hopkinton, N. H., $20; Monthly Concert, Christ church, Westerly, R. I., for China 20, Africa 20—40; Sunday scholars of said church, for schools in Africa, per Rev. J. Pratt, 11; St. Mark's church, Warren, R. I., per Rev. George W. Hathaway, 3 50; St. Paul's church, Portsmouth, R. I., per do., 1 50; Mr. John Edson, Bridgewater, Mass., 5—$81. Rec'd monthly offerings St. George's, Hempstead, L. I., per Rev. W. M. Carmichael, rector, $5 67. Received by the hands of Mr. G. T. Fox, jun., from the teachers and scholars of the church of the Ascension, N. Y., for the purpose of liberating Susan Thomson from bondage in Africa, in answer to the affecting appeal made by Dr. Savage in her behalf, in the September number of the Spirit of Missions, $26 25.—Total receipts, $156 92.

CHARLES J. ALDIS, Acting Treasurer,
September 12, 1837. Bank of America.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 9th September, the Treasurer of the Domestic Committee has received the following contributions, viz.

By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from a lady of Melton, Pennsylvania, for Domestic Missions, per the Rev. J. C. Clay, $2; from the Rev J. C. Clay, of Philadelphia, for Domestic Missions, 3; from Miss Forde, Philadelphia, annual subscription, 1837, for Domestic Missions, 3; from Jane H. Keyes, Charlestown, Va., for general purposes of the Board of Missions, 9; from Mrs. Henrietta M. Goldsborough, of Maryland, for Domestic Missions, 5.—Total from Mr. Robins, $22. By the hands of the Rev. William M. Carmichael, rector of St. George's church, Hempstead, L. I., being part of the monthly offerings of that church, $13 09; from Mrs. Wood, of Muncy, Pa., for the Domestic Missionary cause, by the hands of the Rev. Isaac Smith, through Mr. L. Sherman, 1.—Total receipts for the week, $36 09.

JAMES SWORDS, Treasurer.

September 13, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Rev. B. J. Haight, $5; John P. Stagg, 5; Wm. B. Ireland, 5; J. Walton, 3; John Gregory, 2; three friends, 6; three ladies, 2 50; cash, 51 cents.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any one of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, 100 Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

New York, Sept. 9, 1837.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Sept. 13, from the following persons, viz:

Rev G B Andrews—Wm Magen, with remittance—Postmaster, Salisbury—Jonathan Bell—Thomas Page—Rev H Caswell, with remittance—Postmaster, Whitehall, with remittance—Rev W W Walker—E H Pease—Chas Stimpson, jun—S Barnard—Postmaster, Cincinnati—Rev N E Cornwall, with remittance—R Simmons—Postmaster, Hebron, Ct—Rev J H Norment—Postmaster, Hartford—Rev C A Foster—Rev James Padfield.

Received by the Gen. Prot. Episc. S. S. Union.

E H Pease—Rev E M Forbes—Hugh D Evans—Rev John Reed, D D—John Norman, with remittance—J T S Moody, Liverpool, Nova Scotia—Benjamin Olds.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From August 31, to September 13, 1837, inclusive.

Rev Mr Ely, 1 package, East Hampton, L I, care of Mr Pratt, left at Solon Parson's, 187 South Street, N Y. O Griffin & Co, 1 package, Hobart, N Y, left at D A Cushman, 188 Pearl street, N Y. Richard D Sinxey, 1 package, Richmond, Va, left at J K Herrick's, 28 Platt street. Thomas Latimer, 1 package, Philadelphia Transportation Line. Charles Stimpson, 1 box, Boston, Mass, steamboat Naragansett. A E Miller 1 package, Charleston, S C, ship Calhoun. Sidney Babcock, 1 package, New Haven, Ct, left at steamboat office, 116 South st. Belknap & Hamersly, 1 package, Hartford, left steamboat office, 111 South street. Charles Stimpson, 1 package, Boston, steamboat Massachusetts. E Platt, Troy, 1 package, left Pope Catlin, 33 Coentie's slip. O Terry, 1 package, Buffalo, N Y, left at Lovejoy's. Rev John Reed, D D, 1 package, Poughkeepsie, N Y, towboat. George Rowland, 1 package, Norfolk, Va, schr Olive. John Stacker, 1 box, Cumberland Iron Works, Cumberland, Tenn, steamboat Swan, for Philadelphia.

BOARDING AND DAY SCHOOL IN BROOKLYN, LONG ISLAND.

For the instruction of young gentlemen in all the branches of a thorough education, at the Lyceum in Washington street, near Concord. The subscriber having been engaged between 19 and 20 years in the instruction of youth in New Jersey, and in the city of New York, begs leave respectfully to inform his friends, those also of his father the late Rev. Benjamin Mortimer, of the Moravian Church, New York, and the public generally, that he proposes to open, on Monday, 4th September, a select and permanent school, of the higher order, at the above-mentioned place. He will take a limited number of pupils as boarders in his family, where every attention will be paid to their manners and morals.

References.—Most of the Rev. clergy, of all denominations, Faculties of Colleges, and Principals of Schools in New York and Brooklyn, and all in New Brunswick, New Jersey. Also Wm. Forrest, (firm of Forrest & Mulligan) James Buchanan, Esq., Her Britannic Majesty's Consul for New York, Abraham Mills, Esq.; Robert Adrain, LL. D., formerly Professor of Mathematics of Columbia, and subsequently of Rutgers' Colleges; Joseph Hoxie, Esq; John Johnston, Esq., of the firm of Boorman, Johnston & Co.; Thomas C. Doremus, Esq., and John M. Nixon, Esq. of the firm of Doremus, Suydams & Nixon; Wm. & Geo. Adee, Esqrs.; of the firm of Adee, Thompson & Co.; and John W. Francis, of New York. Zachariah Lewis, Esq, Theodore Eames, Esq., Frederick T. Peet, Esq., Col. Alden Spooner, General Johnson, John A. Lott, Esq., of Brooklyn.

For further particulars, the subscriber respectfully refers to Messrs. Doremus, Suydams & Nixon, or to Abraham Mills, Esq., 114 Sullivan street, New York, or to John W. Francis, M. D.; or No. 37 Willow street, Brooklyn, to BENJAMIN MORTIMER.

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MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

FLUSHING INSTITUTE.

The Institute at Flushing, will reopen under improved arrangements, at the end of the usual term of vacation, on the first Monday in October next. Letters may be addressed to the former principal, Rev. W. A. Muhlenberg, who has consented to retain for a period the superintendence of the institution.

August 26.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. DOCHARTY.

July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.

July 8. 3m

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

July 19, 1837.

THE GENERAL PROT. EPIS. SUNDAY SCHOOL UNION

Has this day published a work entitled "The Young Christian's Pocketbook, or Counsels, Comforts, and Cautions, conveyed in short sentences."

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street. ☞

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, Ch'n.,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. McDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directe to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church,* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES,

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
Sept. 9. 28 Ann street, N. Y.

EPISCOPAL SEMINARY FOR YOUNG LADIES BURLINGTON, VERMONT.

This school is of a strictly family character. The pupils are placed under the regulations and enjoy the privileges of a well-ordered family. The situation is healthy and pleasant; and the school is limited to twenty-five pupils. At present there are a few vacancies. For board, washing, and instruction in all the branches of an English education, the terms are 175 dollars a year; and the whole charge, including Drawing, French, Spanish, Italian, Music, stationery, and the use of books, apparatus, &c., will be 300 dollars a year.

A lady is wanted to teach music in this school, and one who can speak French will be preferred. A liberal compensation will be given, and the best testimonials will be required. References and communications may be made to the Rev. J. F. Schroeder, D. D., to J. W. Mitchell, Esq., 63½ Cedar street, or to the Rev. S. A. Crane, Principal, Burlington, Vt. s1 4w

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

THOMAS BROWNING, Treasurer, 77 Maiden lane, or
THOMAS C. BUTLER, Agent, 28 Ann st., up stairs.

August 6.

SELECT SCHOOL

For a limited number of Young Gentlemen.

Reference, Right Rev. Bishop Onderdonk, D. D.

The parents of those young gentlemen, who attend the school, are informed that the school will resume business on the 28th of August.

The system of instruction comprises the Greek, Latin, French, Italian, Spanish, and English languages, and the more general branches of education.

There are at present several vacancies in the school, which the principal is desirous of filling as soon as possible after vacation.

The principal, the Rev. William Morris, will be happy to give any further information at the school, No. 186 Canal street.

August 26.—3t.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Mrs. M. L. MITCHELL will open a Boarding and Day School for Young Ladies, at No. 30 St. Mark's Place, on the 20th of September. Application may be made at Mrs. M.'s residence, or to her mother and sisters, (Mrs. and the Misses Green,) No. 27 St. Mark's Place.

References—The Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Doctors Anthon, Milnor, Hawks, Schroeder, Eastburn, and Taylor; the Rev. Professor Bush; and T. R. Green and J. W. MITCHELL, Esqs. 63½ Cedar street.

3t

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

POETRY.

For the Churchman.

THE LAST TRIAL.—BY MRS. ABDY.

A gentle lady, young and fair, upon her death-bed lay,
She had walk'd from early childhood in religion's holy way;
But fearfully and gaspingly she drew her failing breath,
And mournfully she shudder'd at the near approach of death.

It was not that the tempter to subvert her faith had power,
That precious stay forsook her not in nature's trying hour;
She felt that for her Saviour's sake, and through her Saviour's love,
She should meet with pardon for her sins, and join the saints above.

But peacefully and happily had pass'd her even life,
She had been blest and blessing as a mother and a wife;
Nor could she lift her feeble heart to joys of heavenly birth,
That heart too fondly lingered on the fleeting joys of earth.

"Soon, soon," she murmured heavily, "neglect shall be my lot,
My memory shall pass from earth, my course shall be forgot:
These lofty hills, these gliding streams, these trees with foliage green,
Shall still remain, but I must quit each dear familiar scene.

"The flowers that bloom so freshly now must shortly fade away,
But new ones shall supply their loss, as bright, as sweet as they;
And so when I have ceased to rank amid a living race,
Others shall speedily come forth and fill my vacant place.

"The friends who in my list'ning ear soft words of kindness poured,
Shall welcome other guests ere long around their cheerful board;
The lute I used to touch they will to stranger hands consign,
And deem perchance those melodies are sweeter far than mine.

"The husband of my fervent love, so cherished and so dear,
His heart awhile shall thrill with grief, his home awhile seem drear;
But soon his hopes shall be renewed, his lingering tears be dried,
And his deserted halls shall greet a fair triumphant bride.

"My only son, my treasured boy, there most my trial lies,
How will he miss my ceaseless care, my fond approving eyes!
And when he enters on a world where evil roams uncheck'd,
Who with a mother's watchful love his footsteps shall direct?

"I feel 'tis sinful thus to dread the awful summons nigh,
But when I think upon these things, I fear and grieve to die;
O Lord, forgive me that I thus should prize a world of strife,
Vouchsafe to grant me at my prayer a few short years of life."

These thoughts within the lady's breast a weary conflict kept,
She on her pillow turn'd her head, and bitterly she wept;
But the Lord that she had served of her tears took timely heed,
And sent a gracious messenger to help her in her need.

Unheard by all around save her, arose a heavenly voice,
"O daughter of the earth," it cried, "be thankful, and rejoice!
Thou art bursting the dark prison-house of sorrow and of sin,
And angels wait at heaven's bright gate to bid thee enter in.

"Though fair may be thy earthly home, though blest thy earthly love,
How valueless such gifts appear to those dispensed above;
Eye hath not seen, nor ear hath heard, nor mortal tongue can tell,
The joys thy Father hath in store for those that love him well.

"Thy friends—oh! wish not selfishly to cloud their days on earth,
Their minds shall often dwell on thee in scenes of social mirth;
And when they feel the pains and cares of life's uncertain track,
If they be Christian friends indeed, they will not wish thee back.

"Thoughts of thy virtues and thy faith shall constantly arise
In thy fond husband's tender heart, whate'er his future ties;
Who can he love like her who owned his early vows of truth,
The mother of his first-born child, the chosen of his youth?

"And though thou leav'st thy helpless boy in childhood's opening bloom,
A pious mother's influence may reach beyond the tomb;
The offspring of the wicked in their parents' shame must share,
But the children of the righteous are the Lord's peculiar care.

"Of all the good and bounteous gifts of which thou art possess'd
Thy dear Redeemer's sacrifice is held by thee the best;
Oh! then, resist this sinful grief, put off this mortal leaven,
He who was pierced for thee on earth, awaits thee now in heaven."

Around the gentle lady's lip a placid smile now played,
She knelt, she clasped her wasted hands, and fervently she said,—
"Lord, I have clung to human ties; but at thy gracious call,
Behold, I come to thee with joy, content to leave them all."

Then she sank upon her pillow in a slumber still and deep,
But she never woke on earth again, that trance was death's own sleep;
The smile yet rested on her lip, her aspect calm and fair
Had never worn so bright a look as then was beaming there.

Her kindred gazed upon her face with mingled awe and love,
It spoke of peace enjoyed below, and peace prepared above;
Her earthly trials had been few, their bitterness had pass'd,
For her God had brought her safely through the sorest and the last.

MISCELLANEOUS.

From the Report of the City Mission Society.

MODIFICATIONS RECENTLY INTRODUCED.

These are twofold. The first relates to the class of hearers for whom the doors of our mission churches are thrown open. To preach the Gospel without charge to the necessitous poor, was the originating motive of the Society, and is still its acknowledged aim and end. The best means of attaining it, however, is an open question, and one on which, until recently, there has been a division of sentiment among the members of the Society. The sense of the majority was unquestionably at first in favor of what would seem the obvious principle, namely, that of gathering into its mission churches such hearers, and such only, as belonged to that class of poor for whose benefit the Society itself was established. Now, on this point, the Board do not hesitate to acknowledge, that the experience of six years has tended to an important modification of this rule, by satisfying them, that to preach the Gospel to the poor *exclusively* is not the best means of preaching it to them *effectually*. On this point, therefore, the Board have modified their course; but the change lies solely in the mode of action, not in the end pursued. Henceforward the doors of our mission churches are to be considered as thrown open to all who choose to enter. The poor are invited, but the rich are not excluded. Its seats are free to all, and cannot be appropriated, and its services are in every case gratuitous. Whatever is paid for its privileges is a free-will offering. With a view to enable the members of the Society, and the Church at large to judge of the expediency of this change, the Board would beg leave to state at large the grounds on which they have been led to its adoption.

1. The distinction of rich and poor involved in their former course seemed to them, in our country, an improper one, unsuited to our political relations, and unfavorable to our social ones; drawing an invidious line of distinction among friends and in families, and tending to awaken toward any Christian society that adopted it, feelings of jealousy and distrust, instead of confidence and mutual kindness.

2. That it was also in our country a false distinction. In the older countries of Europe there is a CLASS of poor; families born to poverty, living in poverty, and dying in poverty. With us there are none such. In our bounteous land individuals alone are poor; but they form no *poor class*, because with them poverty is but a transient evil—it is no inherited curse resting upon them and their children, and separating them by an impassable gulf from their more wealthy neighbors. Here, therefore, there exists no class of poor, save paupers and vagabonds; such as have thrown themselves upon charity for support, or live by vice and crime. All else form one common class of citizens; some more, others less advanced in the career of honorable independence; but none without having in their hands, under God's providence, the means of attaining it; and all, with individual exceptions, going on, by industry and economy, to acquire it. Now, in such a state of things, it is obvious that there can be no such distinction as "rich and poor;" and a society which bases itself upon it is not only resting on a false foundation, but creating, by this exclusive distinction, the strongest bar to its own success; for men with human feelings will not, even for Christian privileges, voluntarily brand themselves and their families with the degrading title of *the poor*; and still more when they know such stigma to be in itself false, inasmuch as they are *not dependent*, and that day by day they are rising above even the arbitrary criterion upon which this distinction is founded, viz. their inability to purchase or hire a pew in a parochial church. But it is for this very class, in their first steps and struggle, that the gratuitous services of a mission church are most needed, and by them, of all others, will it be most thankfully received, if unaccompanied by such a slur. It is painful to think, that with many the boon has thus been embittered, and that with many more, in all probability, it has operated as an exclusion. Such bar, at least, is now removed.

3. The distinction of "rich and poor" may be entitled an unchristian one. The Gospel surely knows no such classification. It appeals indeed to men according to their worldly circumstances, but it classes them according to their spiritual qualifications. As there is to all men "one Lord, one faith, one baptism," so should there be at least one common home on earth in which no worldly distinction is recognised. In the very house of God to draw this line is not only in theory inconsistent with the humility of a Christian spirit, but moreover in practice expressly condemned and forbidden by Scripture itself. James i. 1, 2, &c.

4. Such distinction goes to exclude a class of hearers for whom the mission services are peculiarly requisite. Reference is here made to the very numerous and important class of merchants' clerks, mostly from the country, whose number in our city was estimated last year at 7000. If our mission churches are exclusively for the poor, then these are shut out, for they are not of the *poor*, and yet for none are they more needful. In general these young men have in the city no home, no guardian, no Church; and in sickness and sorrow they have no spiritual guide. They are cast, therefore, on the world to pick up their principles, and on chance companions to form their habits. They are left to their passions in the very age of passion, and in the midst of every form of temptation, to choose their course for time and for eternity. Unless to them the missionary become a Christian friend, and the mission church a sanctuary, they are likely to have none else; and thus, amid the allurements of vice and infidelity, too many will be found to make shipwreck of that faith which in early youth has probably been taught them. It is painful to think how many a mother's heart has been broken with grief in her distant home—how many a father's "gray hairs" brought down in sorrow to the grave, for want of the Christian counsel which, through missionaries alone, such wanderers are likely to receive. If, then, we would win for our labors the parent's blessing, let us not shut our doors upon these, their destitute, though not *poor* sons.

5. Such distinctive appropriation of the mission churches to the poor would be found, if carried into effect, destructive of the missionary's greatest means of usefulness. The missionary would then stand alone—he would have ns counsellors to advise with, and no aids to work with—no visiters to gather into Sunday schools the destitute children of his district—and no teachers to instruct them when gathered together. All organized labor of the missionary, through the medium of others, would be at an end—his own hand and his own tongue must do all—and thus would health and energies be quickly prostrated in the helpless, hopeless task of duty to which he would be called. Now from this position nothing can free him but the voluntary union in our mission churches of the educated and uneducated, the independent and the destitute, or, in other words, of the rich and the poor.

Lastly, the Board would urge such union as operating most powerfully in advancing the end sought. Reflection and experience both go to show how great the sympathetic power of imitation. Humanly speaking, it is only through this process, that is, through association with the educated and the virtuous, that the ignorant and the vicious can be improved and elevated. They must be brought into actual and frequent contact with the moral and the refined, if we wish to change permanently their habits or condition. By the power of imitation, therefore, and the force of example, such change is to be effected; and under no circumstances can such influence be brought to bear so effectually as by bringing together rich and poor, ignorant and instructed, in the united task of prayer and praise, and the mutual acts of kindness and duty which are involved in the Sunday schools and public services of our mission churches. Nor let this refining influence of manners be lightly esteemed among the means of spiritual improvement; it is one of the steps in that upward course of society of which Christianity is the moving principle. The Gospel has ever been found to be the civilizer of individuals as well as nations. Those whom it finds houseless and naked, and such as "no man can bind," it leaves, as we read of the wanderer among the tombs, "clothed and sitting in their right mind at the feet of Jesus." Such is the humanizing influence of pure religion. Whatever, therefore, tends to raise man out of his physical degradation, we are bound to regard, and to use as among the intended means of his moral and spiritual regeneration.

Under all these considerations, the Board have acted; and they now trust therein to have the concurrence of the Society.

The second modification of their earlier course relates to the adoption of a 'missionary at large.' On this point, also, as forming a new and important feature in the operations of the Society, the Board beg leave to enter somewhat at large.

From year to year the conviction has been growing up in the minds of many, that there is a great and increasing amount of wretchedness and spiritual destitution in our city, for which our local mission churches do not, and cannot supply an adequate remedy, since the evil exists in a class of society for whom the doors of the sanctuary stand open in vain. The thoughtless sinner may be allured to enter them, but they have no attractions for the wilful and hardened who keep aloof. Such are to be esteemed not *wanderers*, but *dwellers* in the wilderness. They must, therefore, be visited and taught, where alone they can be found, in their own wretched dwellings; and there instructed, prepared, and, as it were, "compelled to come in." Now this, it is evident, is a task too absorbing to be combined with the laborious public duties of our local missionaries. To be *efficiently* performed, it must be *devotedly* performed. By such laborers only can this class be fully reached, and the remedy of the Gospel brought home to the disease. To our local missions therefore our missionary at large will serve as a pioneer and precursor; not only preaching repentance unto perishing sinners, but pointing them to the Church as the ark of safety—fitting them for it, and leading them to it. His duty, therefore, will be to explore the abodes of ignorance and wretchedness, and to give himself up, in a devoted Christian spirit, to the sole task of instructing and amending their wretched inmates. As the almoner too of private charity, he will possess the means of relieving many of their temporal wants, and thus open an avenue to the removal of their spiritual ones. Frequent kindly visits, reading and explaining the word of God to few or many, as they may be gathered together, and wherever it may be, with previous notice, and with suitable portions of the liturgy; transferring his hearers, as they become willing, to the public ministrations of our mission churches, and bringing them to the reception of the ordinances, as they are prepared to receive them; organizing Sunday schools, and superintending them; doing the work of an evangelist among the heathen—these give the outline of duties which, conscientiously undertaken, may well occupy the devoted time of the missionary, and, rightly pursued, will, under God's blessing, attain an amount of good not easily estimated, and that in a region of spiritual darkness hitherto scarcely approached by any organized efforts of our Church.

But in this very feature of its novelty some Churchmen may find their objections to it. Such "teaching from house to house" they may regard as dangerous to rational piety, and inconsistent with the sober, orderly services of our Church. To this charge our answer is as follows:—A plan, approved by the Bishop, and under Episcopal supervision, both in its details and their execution, cannot be suspected of opening the door to irregularity; while to suppose an inability in the forms of our Church to accommodate themselves to any condition of spiritual destitution, is to charge upon those forms inconsistency with the apostolic character of the Church itself. But such charge is without foundation. The Church recognises what Scripture teaches, viz. that *the Gospel is a message*, and consequently that if there be any who will not come to receive it, it is the duty of the Church to carry it to them; and in proportion to her strength, to go forth into the "highways and hedges," into the lanes and alleys of vice and wretchedness, in order that all may hear that message of love and mercy, and that no sinful being for whom Christ died should perish, so far as she can help it, in the darkness of heathen ignorance. Let not, then, any Churchman charge with novelty this mode of gospel preaching. It is as old as the times of the apostles; it is as old as Christianity itself; its sanction is of the same date and authority as the ministerial office. "Go ye forth—preach the Gospel to every creature." Nor is it without its sanction in the history of the Church of Christ; on the contrary, we find that such has ever been its character; from the beginning its course has been not *defensive*, but *aggressive*. It attacks, and is bound to attack, wherever found, the strongholds of sin and ignorance; and it would be, in any branch of Christ's Church, a fatal sign, were it to be found hedging in its field of evangelical responsibility within any narrower circle. "Am I my brother's keeper?" was the plea of the first murderer, and is still the justification of sinful indolence. The gospel answer is, "Yes,"—every Christian is his brother's keeper, in so far as God's providence puts it in his power to be so.

It may be that this principle of Christian duty has been, in our Church and country, not yet fully called forth; but at any rate, it is now beginning to be recognised, and we bless God that it is so. In the Church of England, from which we are descended, it has already begun to be widely acted upon, and city mission labors among the destitute poor are now proceeding to occupy their rightful position, not as a modern, but an apostolic form of Christian teaching In the city of London a Society of this nature has recently arisen, and though wanting that essential feature of strength and safety, an organized connection with the Church, has made great advances; it already employs over fifty agents, with an income of near $30,000. The need of evangelizing labor in that city is indeed appalling. An extract from a letter on the subject may well serve to awaken our fears as to the prospects of our own growing city. "There is something," says the writer, "unspeakably painful in the contemplation of this mass of immortal beings, in close juxta-position with ourselves, living, as we have reason to fear, without God and without hope. Five hundred thousand sabbath-breakers, at the very least, in total neglect of the restraints of religion, communicate the plague of ungodliness to all around them: 10,000 of these are devoted to play; above 20,000 are addicted to beggary; 30,000 are living by theft and fraud; 23,000 are annually picked up drunk in the streets; above 100,000 are habitual gin-drinkers, and probably 100,000 have yielded themselves to systematic and abandoned profligacy!" (Letter of Hon. and Rev. Baptist Noel.) The condition of our city, God be thanked, is not yet thus desperate; but unquestionably the evil is advancing upon us, and that with rapid strides, partly from natural causes, mainly from the tide of emigration, which centres upon our city; since, whatever there is in these multitudes of foreigners, of vice, infidelity, or crime, naturally settles here, adding new strength to whatever is already evil among us. Even with us, therefore, the horrors of a demoralized metropolis are not all in the distance; already, from time to time, they lour upon us, and out of the dark cloud of infidelity and vice are heard the rumblings of the coming storm. It is indeed a fearful struggle, that which a sinful nature is ever ready to wage against peace, order, and religion; and it is one in which the Gospel of peace can alone secure the victory. Under such aspect, our City Mission, in this its new feature, assumes what we might almost term an awful importance, and its missionaries appear as "the forlorn hope" of society. How this contest of good and evil for the dominion of man shall eventually end, no Christian mind can doubt; but how it will eventuate in our own case can be matter only of trust and holy reliance, as we look for God's blessing on our own earnest endeavors We must do our part—we must take up our appointed position—we must go forward to the contest with a good courage, and in the spirit of apostles, we must do the work of apostles—"teaching from house to house."

From the Parisian Breviary.

ON THE FEAST OF DEDICATION.

(*Concluded.*)

IN THE THIRD NOCTURN.

Ant. The glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. 2 Chron. vii.

Ant. Surely the Lord is in this place. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. Gen. xxviii.

Ant. He that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.—2 Mac. iii.

v. Lord, who shall dwell in thy tabernacle?——*r.* Even he that leadeth an uncorrupt life, and doeth the thing which is right. Ps. xv.

From the holy Gospel of St. Matthew. Cap. xxi.

LECTIO THE SEVENTH.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God. Et reliqua.

Homily of the Bishop St. Basil.

There is a worship of God most necessary, which cannot be performed without, but must take place within, the temple of God. Think not that I speak of particular churches, the temple of God is one. That of the Jews was his temple of old, but after their wickedness was committed, their habitation has been left desolate. Wherefore, saith the Lord, I have other sheep which are not of this fold. But when he speaks of those from among the Gentiles who are preordained unto salvation, he speaks of a temple which is his own, beside that of the Jews. It is therefore within that temple, and not without, that we must worship; lest, by ceasing to worship there, or being attracted by those that are without, any one should cease to be in the temple of God. For many are present in the attitude of prayer, yet are not in the temple of God, on account of the wandering and distraction of their thoughts, arising out of vain and unprofitable cares. He who makes his belly his god, or glory, or silver, or any thing else which he most of all esteems, he neither worships God, nor is in his holy temple, although he may outwardly appear worthy to be admitted to those visible assemblies.

r. Oh, magnify the Lord our God, and fall down before his footstool: worship him upon his holy hill. For the Lord our God is holy.——*v.* The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For the Lord our God is holy. Ps. xcix.; John iv.

LECTIO THE EIGHTH.

In his temple the angels attend, and God is present, who looks into the minds of those that enter. The prayers of each person are thoroughly open and known to God. He sees who in true affection and with knowledge seeks heavenly things; who perfunctorily and with his lips only pronounces the words, while his heart is all the while far from God. If he prays at all, it is bodily health, and earthly riches, and human glory, which, above all things, he eagerly desires. But none of these things are thus to be sought, as holy Scripture teaches us, but in his temple doth every man speak of his honor. Every creature, whether it be silent or speaking, whether heavenly or earthly, giveth honor to its Creator. But miserable men, after they have left their houses, flock to church, as if to obtain some advantage thereby; yet they give not their attention to the word of God, they are not sensible to the condition of their own nature. Their minds are preoccupied with sin, yet they are not afflicted. They remember their offences, yet do not mourn. They fear not the judgment, but, smiling to each other, and shaking hands, they convert the house of prayer into a place of conversation.

r. They that join themselves to the Lord, to serve him, and to love his name, I will make them joyful in my house of prayer. For my house shall be called of all nations the house of prayer.——*v.* Make not my Father's house a house of merchandise; for my house, &c. Isa. lvi.; John ii.

LECTIO THE NINTH.

Take care lest, when thou departest hence, thou shalt be condemned together with those who vomit forth impious and reproachful words against the name of God, when thou oughtest to receive a blessing for the due celebration of divine things. Thou hast a psalm, thou hast a prophecy, evangelical precept, and the teaching of apostles. Let thy tongue give utterance to the words and thy understanding search into the meaning of those things which are uttered, that thou mayest sing with the spirit, and mayest sing with the understanding also. For God hath no need of honor from thee, but willeth that thou shouldest be worthy to attain honor of him. Wherefore, whatsoever a man soweth that shall he also reap. Sow his praise that thou mayest reap crowns, and honor, and glory, in the kingdom of heaven. These things are mentioned by us, because there are some who will never cease to talk in the temple of God, and come there little to their profit. Would, alas! it were not merely without their profit, and not to their detriment!

r. Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us. Therefore, now, O holy Lord of all holiness, keep this house ever undefiled.——*v.* If any man defile the temple of God, him shall God destroy, for the temple of God is holy. Therefore now, O holy Lord of all holiness, &c. 2 Mac. xiv.; 1 Cor. iii.

AT THE LAUDS.

Ant. The house of God is the church of the living God, the pillar and ground of the truth. 1 Tim. iii.

Ant. Christ's house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Heb. iii.

Ant. To whom, coming as unto a living stone, ye also, as lively stones, are built up a spiritual house. 1 Pet. ii.

The Canticum here occurs. Job xiii.

Ant. All the buildings fitly framed together in Christ groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.—Ephes. ii.

Ant. Ye are God's building; I laid the foundation. Let every man take heed how he buildeth thereupon; for the foundation is Jesus Christ. 1 Cor. iii.

Capitulum. 1 Cor. vi.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body.

The Hymn.

O word of God above,
Who fillest all in all,
Hallow this house with thy sure love,
And bless our festival.

There dwells in this deep fount
Anointing souls to lave,
And from beneath this holy mount
Goes forth the healing wave.

Here Christ of his own blood
Himself the chalice gives,
And feeds his own with angels' food,
On which the spirit lives.

For guilty souls that pine
Sure mercies here abound,
And healing grace, with oil and wine,
For every secret wound.

God from his throne afar
Comes in this house to dwell;
And prayer, beyond the evening star,
Builds here her citadel.

No wintry storm nor shower
Shall harm this holy home,
Nor, worse than they, the evil power
Which dwells within the gloom.

v. Holiness, O Lord, becometh thine house.——*r.* For ever. Ps. xciii.

The Prayer on the day of Dedication.

O God, who invisibly fillest all things, yet visibly showest signs of thy power for the salvation of mankind, enlighten this temple by the indwelling of thy power; and grant to all who come to this place to pray, that under whatever tribulation, they may cry to thee, they may obtain the benefits of thy consolation.

The Prayer on the Anniversary of the Dedication.

O God, who year by year renewest unto us this day of the consecration of this thy holy temple, and dost again present us safe in thy sacred mysteries, hear, we pray thee, the prayers of thy people, and grant that whosoever entereth this church to seek thy blessing may rejoice in the attainment of all his desires.

AT THE SECOND VESPER.

Ant. One of the seven angels carried me away in the spirit, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Rev. xxi.

Ant. The building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. Rev. xxi.

Ant. I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. Rev. xxi.

Ant. The city had no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. Rev. xxi.

Ant. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or a lie; but they which are written in the Lamb's book of life. Rev. xxi.

Capitulum. Isa. xxxiii.

Look unto Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

The Hymn.

This is the abode where God doth dwell,
This is the gate of heaven,
The shrine of the Invisible,
The Priest, the victim given,
Our God himself content to die,
In boundless charity!

O holy seat, O holy fane,
Where dwells the Omnipotent,
Whom the broad world cannot contain,
Nor heaven's high firmament!
He visits earth's poor sky-roofed cell,
And here he deigns to dwell.

Here where the unearthly Guest descends
In hearts of innocence,
And sacred love her wing extends
Of holiest influence,—
He 'mid his children loves to be
In lowly majesty.

Let no unhallowed thought be here
Within that sacred door;
Let nought polluted dare draw near,
Nor tread the awful floor,
Or lo, the Avenger is at hand,
And at the door doth stand!

To thee, ne'er ending, ne'er begun,
Thrice holy Trinity,
Father, and Son, and Spirit—One,
For ever glory be;
Anointing for thy dwelling-place
The living shrines of grace.

v. Very excellent things are spoken of thee, thou city of God.——*r.* For the habitation of all who rejoice is in thee.

(*The parts omitted for the sake of brevity are, the Capitula, with their Responsories at the third, sixth, and ninth hours.*)—*British Magazine.*

From the Chronicle of the Church.

AMERICAN ANTIQUITIES.

It may not be known to all our readers, that the "New World," as it has long been called, possesses within itself evidence of being one of the oldest countries in existence. The mounds of the western states, and other occasional traces of the former existence of a nation, with far more knowledge of the arts than the "aborigines" of our country ever possessed, are familiar to all; but the *fact* of the existence of numerous and wonderful relics of antiquity, which rival even the beautiful and majestic monuments of ancient Egypt, is known to comparatively few. Yet such is the case.—Even the "hundred-gated Thebes" could never boast of larger, if of more magnificent temples and pyramids, than those in which the ancient Tultecas of Central America worshipped.* And as to preservation, the Egyptian must unhesitatingly give place to the American.

We propose, therefore, to lay before our readers a brief account of the city of *Otulum*, called by the Spaniards *Ciudad del Palenque*, or, City of the Desert, and by the English, *City of Palencia*, the ruins of which lie within the present province of Real Chiapa. Most of the materials for this notice are drawn from a couple of articles in the *Knickerbocker*, on this subject, by L. D. Chapin, Esq., who has spent much time on American Antiquities.

The city of *Palenque* was situated on an elevated plain, now covered with forests, and lay on the borders of a river called Otulun. From the extent of the ruins, it appears that the city was about *thirty miles long, two miles wide at its terminating point*, and more than *sixty miles* in circumference, being about ten times as large as the city of New York, and might easily, and probably did contain, as many as *three millions of inhabitants.* Fourteen temples of these ancient people, who are now denominated *Tultecas*, are still standing, and in a tolerable state of preservation. They are all built of hewn stone, in the most durable style of architecture, and around and by the side of them are walls, columns, tablets, fortifications, passes, viaducts, extensive excavations, subterranean passages, &c. &c., all attesting the former existence of a numerous, wealthy, and, in many respects, a civilized nation.

These monuments have a striking resemblance to those of Egypt, and are as unlike those of the Mexicans, as theirs from ours. Like the excavated temples of Ellora, the natives knew nothing of the origin or history of the nation who built them. Tradition ascribes them to a race of "wandering masons," but who they were, from whence they came, or where they went, it gives no information whatever. Many of them, like the Egyptian, are sculptured with curiously wrought *hieroglyphics.* The Tultecas also appear to have possessed a complete hieroglyphic alphabet, with its double character of *phonetic* (signs representing sounds or letters) and *symbolic*, (signs representing ideas or facts,) which judging from their appearance, were used with greater regularity, precision, and beauty, than even the Egyptian.

The *teoculi*, or central temple of the city, is still standing, and though in many things resembling the Egyptian temples, is yet in many points peculiarly American. This building stands on the summit of a towering pyramid, filled with subterranean rooms and passages, with eleven immense windows on the side, and five on the ends, the whole crowned with a tower, originally four stories high, with a cupola.—Some of these subterranean rooms are nearly two hundred feet long, and proportionally wide. To what use they were put, it is not easy, if possible, to conjecture.

The other temples are built in a similar manner, and but little inferior in size. The quarries from whence these stones were taken are situated on the mountain in the immediate vicinity, and there, with other excavations which abound in Central America, the use of which are unknown, are called by the natives "granaries of the giants." They strongly resemble similar excavations near Argos, in Greece, there known by the name of the Treasury of Atræus.

In addition to this, the peculiar physiognomy of these people was very striking, being unlike that of any nation. A monstrous under lip, a huge nose, and a retreating forehead, are characteristics which mark all their inscriptions. Nor was their dress less fantastic than their persons were singular. On the whole, it may safely be said, that history does not furnish us with an account of any nation more unique, and more surprising, than that brought to light by these relics of olden time, which abound in all Central America.

* The following will show the comparative size of the Egyptian and Tultecan pyramids: The largest Egyptian pyramid is 728 feet square, (*Ency. Geog.*,) *covering more than eleven acres*, and is about 400 feet high; while that of Cholulu is 1335 feet square, (*Ency. Geog.*,) *covering more than forty acres*, but is only 172 feet high.

From the Colonial Churchman.

IMPRESSIONS ON THE MIND.

The following striking narrative, showing the importance of a close attention to small impressions on the mind, is extracted from a recent work.

"At the memorable dinner at Mr. Andrew's, which I have mentioned, his story naturally recalled many others of the same kind; and one voluble gentleman who had a greater range than accuracy of memory, asserted that Sir Evan Nepean, when under secretary of state, had been warned by a vision to save the lives of three or four persons, who, but for this appearance, would all of them have been hanged through Sir Evan's neglect.

"You may well suppose we did not give much credence to this; but knowing Sir Evan Nepean very well, I informed him of what he was charged with, and begged him to tell me what the ghost said. 'The gentleman,' said he, good humoredly, 'romances not a little; but what he alludes to is the most extraordinary thing that ever happened to me.'

"He went on to tell me that one night, several years before, he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven to two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *ennui* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the home office several times, and at last, without any particular object, resolved to let himself in with his pass-key. The book of entries of the day before lay open upon the table, and in sheer listlessness he began to read. The first thing appalled him, 'A reprieve to be sent to York for the coiners ordered for execution the next day.' It struck him that he had no return to his order to send the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing street: knocked him up (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. 'You are scarcely awake,' said Sir Evan; 'collect yourself; it must have been sent.'

"The chief clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York.

"'Good,' said Sir E., 'but have you his receipt and certificate that it is gone?'

"'No!'

"'Then come with me to his house, we must find him it is so early.' It was now four, and the clerk of the crown lived in Chancery lane There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holyday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the under secretary at such an hour, he was still more so at his business.

"With an exclamation of horror, cried the clerk of the crown, 'The reprieve is locked up in my desk.' It was bought, Sir Evan sent to the post-office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart."—*The Friend.*